REPORT RESUMES

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SECOND-YEAR YORUBA BOUND WITH SECOND-YEAR YORUBA INFORMANT'S MANUAL.

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DESCRIPTORS- *YORUBA, *GRAMMAR, *MANUALS, *LANGUAGE INSTRUCTION,

AN INTERMEDIATE LEVEL TEXT WAS COMPILED FOR 2D-YEAR YORUBA STUDENTS. THE MATERIALS WERE DESIGNED TO IMPROVE THE STUDENT'S CONVERSATIONAL FACILITY. THE PRESENT WORK PRESENTS SEQUENCES AND CONSTRUCTIONS WHICH ARE CHARACTERISTIC OF YORUBA CONVERSATIONAL STYLE AND OF EXTENDED DISCOURSE SUCH AS IS FOUND IN STORIES, FOLKTALES, AND DESCRIPTIVE ACCOUNTS. THE COURSE CONSISTS OF FIVE UNITS OF FIVE LESSONS EACH. THE FIRST OF THESE UNITS IS DEVOTED PRIMARILY TO A REVIEW AND INTENSIVE DRILLS OF MATERIALS INTRODUCED AT THE END OF THE INTRODUCTORY TEXT. UNITS TWO THROUGH FOUR CONTAIN TEXTS OF INCREASING LENGTH, PARTLY CONVERSATIONS, PARTLY FOLKTALES, AND ESSAYS. UNIT FIVE IS AN INTRODUCTION TO READING AND WRITING IN YORUBA. SOME OF THE MATERIALS TO BE USED IN THIS 2D-YEAR COURSE HAVE BEEN ASSEMBLED IN A SEPARATE INFORMANT'S MANUAL. THIS VOLUME CONTAINS FOUR UNITS OF FIVE LESSONS EACH. EACH OF THESE LESSONS IS COORDINATED WITH THE CORRESPONDING LESSON IN THE GENERAL MANUAL AND CONTAINS MATERIALS DESIGNED TO INCREASE THE STUDENT'S FACILITY IN UNDERSTANDING AND SPEAKING. MATERIALS IN THE INFORMANT'S MANUAL ARE NOT INTENDED TO BE SEEN BY THE STUDENT, BUT ARE PLANNED TO BE PRESENTED TO THEM, ENTIRELY ORALLY, BY A YORUBA SPEAKING INFORMANT. (TC)

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Second-Year YORUBA

Informant's Manual

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SECOND-YEAR YORUBA

Hans Wolff

(with the assistance of J. Ọmọtọṣọ Arẹmu)

INFORMANT'S MANUAL

African Studies Center
Michigan State University
1964

Unit I - Lesson 1

B. Comprehension. Students are to give renditions in English of the following Yoruba sentences. The sentences should be read at moderate conversational speed.

mo ń-ka ìwé kã	I'm reading a book
ó ń-kɔ́ ɛ̀kɔ́ nâ	he's studying the lesson
ó ń-kɔ ìwé kã sí ìyá rɛ̀	he's writing a letter to his mother
onísòwò ni bàbá mi í-še	my father is a trader
ó máa-ń-šòwò l-ɔ́jà	he trades in the market
a fɛ́ ra ɔkɔ̀ tũtũ kã	we want to buy a new car
ɛ má ra ɔkɔ̀ yī	don't (pl) buy this car
a kòní-rà á	we won't buy it
a ò-l-ówó	we don't have money
ɔ̀rɛ́ rɛ fɛ́ yáwó l-ɔ́wɔ́ wa	your friend wants to borrow money from us
yó-yǎwó l-ɔ́wɔ́ rɛ l-ɔ́la	he'll borrow from you tomorrow
ó máa-ń-yáwó nígbà gbogbo	he borrows money all the time
ɔmɔ ɔdṹ kã l-ɔmɔ wa	our child is one year old
kìí-sɔ̀rɔ̀	he doesn't speak
rã̀ mí l-ɔ́wɔ́	help me
n̄ ó-rã̀ ɔ́ l-ɔ́wɔ́ l-ɔ́la	I'll help you tomorrow
šé o ó-rã bàbá rɛ l-ɔ́wɔ́ n-ísīsì yī	will you help your father now
mo fɛ́ yá šílè méwǎ l-ɔ́wɔ́ rɛ	I want to borrow ten shillings from you
n̄ ò-rã́tí rɛ	I don't remember you
šé o rã́tí Òjó	do you remember Ojo?
ɔkɔ Àdùkɛ́ l-ó rã́tí rɛ̀	it's Aduke's husband who remembers him
ta ni yó-tɔ̌jú mi	who will take care of me?

ìyá wa ni yó-tɔ̌jú rɛ	it's our mother who will take care of you
tɔ́jú wɔ̃	take care of them
a kéré kpúkpɔ̀	we're very little
l-álɛ́ yĭ ni mo fɛ́ kàwé	tonight I want to read
fṹ mi ní ìwé nâ	give me the book
n̄ kòní-fṹ ɔ	I won't give it to you
a ò-fɛ́ omi; fṹ wa l-ɛ́mu	we don't want water; give us palmwine
Òjó fṹ ɔ̀rɛ́ rɛ̀ ní šílè márũ̌	Ojo gave his friend 5 shillings
šé o ó-fũ̌ mi l-ówó	will you give me money?
ońjɛ ni n̄ ó-fũ̌ ɔ	it's food I'll give you
šé o ó-fũ̌ ìyàwó rɛ l-ɛ́bũ̀ kã	will you give your wife a present?
mo máa-ḿ-fũ̌ ũ l-ɛ́bũ̀ l-ósošù	I give her a present every month
n̄ ó-fũ l-ɔ́la	I'll give it to her tomorrow
má fũ̌ ɔkũ̀rī yĭ l-ádìɛ rɛ fũfũ	don't give this man your white chicken
kò-l-ówó	he has no money
ta l-ó fṹ ɔ ní kɛ̀kɛ́ tũtũ nâ	who gave you the new bicycle?
bàbá mi l-ó fṹ mi	it's my father who gave it to me
níbo l-o ń-lɔ	where are you going?
dá mi l-óhũ̀	answer me
n̄ ò-fɛ́ dá ɔ l-ó̲hũ̀	I don't want to answer you
a rí ìwé gbà láti ɔwɔ́ ìyá wa l-ónĭ	we received a letter from our mother today
šé o rí ìwé wa gbà	did you receive our letter?
n̄ ò-ri gbà	I didn't receive it
šé ɔ̀rɛ́ rɛ dá ɔ l-óhũ̀	did your friend answer you?
kò-dá mi l-óhũ̀	he didn't answer me
n̄ ò-rí ìwé gbà láti ɔwɔ́rɛ̀	I didn't receive a letter from him

bá mi lɔ	go with me
bá mi šeré	play with me
šé ìyá wa bá bàbá wa lɔ s-Ékǒ	did mother go to Lagos with father?
a ó-bǎ wɔ̃ lɔ	we'll go with them
n̄ ó-bǎ ɔ kɔ́ èkɔ́ yǐ	I'll study this lesson with you
wɔ̃́ fɛ́ bá ɔ sɔ̀rɔ̀	they want to talk with you
ta ni yó-bǎ wa šeré	who'll play with us?

C. Questions. The following questions are to be read at moderate conversational speed; students should answer them with complete Yoruba sentences. While no one particular answer is expected, the student's response should be (1) a proper answer to the question and (2) a correct Yoruba sentence. Under normal conditions it should not be necessary to ask any question more than twice: after that, the student ought to be able to give an answer.

kí l-orúkɔ rɛ	what's your name?
kí l-orúkɔ bàbá rɛ	what's your father's name?
kí l-orúkɔ ìyá rɛ	what's your mother's name?
kí l-orúkɔ ɔkɔ rɛ	what's your husband's name?
kí l-orúkɔ ìyàwó rɛ	what's your wife's name?
kí l-orúkɔ ti ègbɔ̃́ Òjó	what's Ojo's brother's name?
kí l-orúkɔ olùkɔ́ rɛ	what's your teacher's name?
kí l-orúkɔ ti ɔkɔ Àlàkɛ́	what's Alake's husband's name?
šé Òjó l-orúkɔ rɛ	is your name Ojo?
šé Àdùkɛ́ l-orúkɔ ìyá rɛ	is your mother's name Aduke?
šé Àrɛ̀mú l-orúkɔ ɔ̀rɛ́ rɛ	is your friend's name Aremu?
šé Bàbátṹdé l-orúkɔ ɔkɔ rɛ̀	is her husband's name Babatunde?
šé Lékã l-orúkɔ olùkɔ́ wa	is our teacher's name Lekan?
kí l-orúkɔ oníšòwò yǐ	what's this trader's name?
ará ibo ni ɔ́	whare are you from?
ará ibo ni bàbá rɛ	where's your father from?

ará ibo ni ìyá rɛ	where's your mother from?
ará ibo l-olùkɔ́ rɛ	where's your teacher from?
ará ibo ni ìyàwó olùkɔ́ rɛ	where's your teacher's wife from?
ará ibo l-ɔ̀rɛ́ rɛ	where is your friend from?
šé ará Ìbàdã ni ɔ́	are you from Ibadan?
šé ará Ɛ̀kó ni bàbá rɛ	is your father from Lagos?
šé ará Abɛ́òkúta ni ìyá rɛ	is your mother from Abeokuta?
šé ará Àkúrɛ́ l-ɔ̀rɛ́ rɛ	is your friend from Akure?
šé ará ɔ̀yɔ́ l-ɔ̀rɛ́ Lékã	is Lekan's friend from Oyo?
kí ni išɛ́ rɛ	what is your work?
šé àgbɛ̀ ni bàbá rɛ í-še	is your father a farmer?
šé olùkɔ́ l-ɛ̀gbɔ̃́ rɛ í-še	is your brother a teacher?
šé oníšòwò ni ìwɔ í-še	are you a trader?
šé alákàrà ni ìyá rɛ í-še	is your mother an akara seller?
šé akɛ́kɔ̌ ni ìwɔ í-še	are you a student?
níbo l-Òjó tí-máa-ń-šišɛ́	where does Ojo work?
šé adɛja ni Bàbátṹdé í-še	is Babatunde a fisherman?
šé oníšu ni Yétṹdé í-še	is Yetunde a yamseller?
šé oníbàtà ni Lékã í-še	is Lekan a shoemaker?
šé ɔdɛ l-ɛ̀gbɔ̃́ Lékã í-še	is Lekan's brother a hunter?
šé Àjàyī máa-ń-rã́ ašɔ	does Ajayi sew cloth?
šé télɔ̀ l-òũ í-še	is he a tailor?
šé o jɛ́ télɔ̀	are you a tailor?
eélǒ ni ogṹ àti ɛɛ́dogṹ	how much is 20 + 15?
eélǒ ni aárũ̌ àti oókã̀dī́lógṹ	how much is 5 + 19?
eélǒ ni ɛɛ́tàlélógṹ àti ɛɛ́dɔ̃̌gbɔ̃̀	how much is 23 + 25?
eélǒ ni ɛɛ́dɔ̃̌gbɔ̃̀ àti ɛɛ́dɔ̃̌gbɔ̃̀	how much is 25 + 25?

eélǒ ni oókã̀lélógójì àti ɛɛ́wǎ	how much is 41 + 10?
eélǒ ni eéjìdĩ́lɔ́gbɔ̃̀ àti ɛɛ́tàlá	how much is 28 + 13?
níbo l-ɛ̀gbɔ̃́ rɛ wà	where is your brother?
šé ìyá rɛ ḿ-bɛ l-ɔ́jà	is your mother in the market?
šé owó ḿ-bɛ n-ílé	is there money in the house?
níbo l-ɔ̀rɛ́ rɛ wà	where is your friend?
šé ó ń-gbé Ɛ̀kó	does he live in Lagos?
šé ará Ɛ̀kó l-òũ	is he from Lagos?
šé ilé bàbá Ɔ̀jó tóbi	is Ojo's father's house big?
šé àwɔ̃ ɔsã̀ yǐ dũ̀	are these oranges sweet?
kí l-o fɛ́ jɛ l-álɛ́ yǐ	what do you want to eat tonight?

Unit I - Lesson 2

B. Comprehension.

eélŏ ni išu yĩ	how much is this yam?
eélŏ l-àwɔ̃ ɛtù yĩ	how much are these guinea fowl?
šílè kã ààbɔ̀ ni išu kã	one yam costs 1/6
ñ ó-fũ̌ ɔ ní šílè kã	I'll give you one shilling
fi tɔ́r‿ síi	add threepence to it
ñ ò-fɛ́ rà láti ɔwɔ́ rɛ	I don't want to buy from you
mo ní ìwé ju tìrɛ lɔ	I have more books than you
o ní ìwé tó tèmi	you have as many books as I
šé ilé Òjó tóbi tó tiyĩ́	is Ojo's house as large as yours (pl)?
ó tóbi ju tiwa lɔ	it is bigger than ours
ɔkɔ̀ Òjó dára ju tìrɛ lɔ	Ojo's car is better than yours
ɔkɔ̀ rɛ̀ dára jù-lɔ	his car is best
ɔkɔ̀ tí mo rí l-ánǎ kò-dára	the car I saw yesterday was not good
ɔkɔ̀ Òjó kɔ́ ni yĩ; tèmi ni	this wasn't Ojo's car; it was mine
ajá wa kéré ju tiyĩ́ lɔ	our dog is smaller than yours
ɔmɔ wa gbɔ̃́ jù ɔ́ lɔ	our child is more intelligent than you
kòì-ka ìwé tó ìwɔ	he hasn't read as many books as you
ñ ò-lè bá ɔ lɔ s-ɔ́jà l-ónĩ	I can't go to market with you today
šé o lè rã̀ mí l-ɔ́wɔ́	can you help me?
a ò-lè fṹ wɔ̃ l-ówó	we can't give them money
l-ɔ́la ni ñ ó-lè lɔ s-Ífɛ̀	tomorrow I'll be able to go to Ife
šé o ó-lè kɔ́ ɛ̀kɔ́ nâ l-álɛ́ yĩ	will you be able to study the lesson tonight?
ñ ò-lè kàwé	I can't read

šé ó lè kɔ̀wé	can he write?
šé o lè kɔ ˋiwé kã sí ˋiyá mi	can you write a letter to my mother?
n̄ ò-rí iwé kã gbà láti ɔwɔ́ rɛ̀	I didn't receive a letter from her
o ní láti kɔ̀wé sí i	you have to write to her
mo ní láti ra ońjɛ l-ɔ́sǎ yǐ	I have to buy food this afternoon
l-ɛ́hǐ̀ nâ ni n̄ ó-lè kɔ ˋiwé	after that, I can write letters
šé ó ti-kɔ́ ɛ̀kɔ́ nâ tã́	has he finished studying the lesson?
ó ti-ń-kɔ́ ɔ fṹ wákàtí mɛ́ta	he's been studying it for three hours
ó bɛ̀rɛ̀ sí kɔ́ ɔ l-ágogo mɛ́sã̌ àárɔ̀	he started studying it at nine in the morning
nígbà wo l-àwɔ̃ ɔmɔ rɛ bɛ̀rɛ̀ sí šeré	when did your children start playing?
šé wɔ̃́ ti-šeré tã́	have they finished playing?
nígbà wo l-o ó-bɛ̀rɛ̀ sí šìšɛ́	when will you start working?
n̄ ò-lè šìšɛ́ l-ónǐ	I can't work today
ara mi kò-dá	I'm not well
n̄ ó-lè bɛ̀rɛ̀ sí šìšɛ́ l-ɔ́tũla	I'll be able to start working day after tomorrow
ó rɛ̀ mí kpúkpɔ̀ šùgbɔ̃́ n̄ ò-lè sũ̀	I'm very tired, but I can't sleep
ɔmɔ ɔdṹ mélǒ ni bàbá rɛ	how old is your father?
ɔmɔ ɔdṹ mɔ́kã̀dĩ́lɔ́gɔ́ta l-òũ	he is 59
šé ó máa-ń-šìšɛ́ l-ójojúmɔ́	does he work every day?
ó bɛ̀rɛ̀ sí ro oko rɛ̀ l-́àárɔ̀ yǐ	he began hoeing his farm this morning
mo fɛ́ rã̀ ã́ l-ɔ́wɔ́	I want to help him
má rã̀ ã́ l-ɔ́wɔ́; kò-rɛ̀ ɛ́	don't help him; he's not tired
šé o tṹ ń-yáwó l-ɔ́wɔ́ mi	are you borrowing from me again?
šé yó-tũ̌ rí ɔ̀rɛ́ mi l-ɔ́la	will he see my friend again tomorrow?
kòní-tṹ rí i	he won't see him again
ɔmɔ wa tṹ ń-sɔkṹ	our child is crying again

má tŭ̃ sɔ̀rɔ̀	don't speak again
n̄ ó-bĭnú sĩ ɔ	I'll be angry at you
n̄ kònĩ-tṹ fṹ ɔ l-ówó	I won't give you money again
mo ti-bá ɔ sɔ̀rɔ̀ tã́	I have finished talking to you
tṹ kɔ́ ɛ̀kɔ́ yĭ	study this lesson again

C. Questions. The following questions are to be answered with complete Yoruba sentences.

ɔmɔ ɔdṹ mélŏ ni ɔ́	how old are you?
ɔmɔ ɔdṹ mélŏ ni bàbá rɛ	how old is your father?
ɔmɔ ɔdṹ mélŏ ni ìyá rɛ	how old is your mother?
ɔmɔ ɔdṹ mélŏ ni ɛ̀gbɔ̃́ rɛ	how old is your older brother?
ɔmɔ ɔdṹ mélŏ l-àbúrò rɛ	how old is your younger brother?
ɔmɔ ɔdṹ mélŏ l-ɔmɔbĩ̀rĩ rɛ	how old is your daughter?
ɔmɔ ɔdṹ mélŏ l-ɔmɔkũ̀rĩ rɛ	how old is your son?
ɔmɔ ɔdṹ mélŏ l-ɔmɔ kejì ti Òjó	how old is Ojo's second child?
šé ɔmɔ ogṹ ɔdṹ l-ɔ̀rɛ́ rɛ̀	is his friend 20 years old?
šé ebi ń-kpa ɔ́	are you hungry?
šé òǹgbɛ ń-gbɛ ɔmɔkũ̀rĩ rɛ	is your son thirsty?
šé otútù mú ìyá wa	does our mother feel cold?
šé ó rɛ bàbá rɛ	is your father tired?
šé o bĩnú sĩ mi	are you angry at me?
šé ara ɔ̀rɛ́ rɛ kò-dá	is your friend not well?
šé inú ḿ-bĩ bàbá wa	is our father angry?
šé inú ìyá yĩ́ bàjɛ́	is your (pl) mother unhappy?
šé inú wɔ̃ dũ̀	are they happy?
šé o ti-ka ìwé ju èmi lɔ	have you read more books than I?
šé o nĩ ìwĕ tó tèmi	do you have as many books as I?

nígbà wo l-o ní láti lɔ s-ílé	when do you have to go home?
šé ilé yí tóbi ju tiwa lɔ	is your (pl) house larger than ours?
šé àwɔ̃ ɔmɔ yí gbɔ̃́ tó tiwa	are your children as intelligent as ours?
šé išu rɛ wɔ̃́ tó ti Òjó	are your yams as expensive as Ojo's?
níbo ni mo ti lè rí išu kpúkpɔ̀	where can I get cheap yams?
šé išu ɔ̀rɛ́ rɛ kpɔ̀ ju tèmi lɔ	are your friend's yams cheaper than mine?
šé o l-ówó ju ti bàbá mi lɔ	do you have more money than my father?
eélǒ l-ɛ ń-ta ekpo	at how much are you (pl) selling palm oil?
eélǒ ni ìlé kã išu yì	how much is one pile of this yam?
šé o ó-gba šílè méjì ààbɔ̀	will you accept 2/6?
šé o ra àwɔ̃ ɛyī yì fṹ ìyá rɛ	did you buy these eggs for your mother?
níbo l-a ti lè rí ɛyī dáradára	where can we get good eggs?
šé o ń-ta išu ní šílè méjì ìlé kã	are you selling yam at 2 shillings a pile?
šé kɛ̀kɛ́ rɛ dára ju ti ɛ̀gbɔ̃́ rɛ lɔ	is your bicycle better than your brothers?
še kɛ̀kɛ́ yì wɔ̃́ ju èyũ̀ũ lɔ	is this bicycle more expensive than that one?
eélǒ l-o ó-sã fṹ mi fṹ ɛrã yì	how much will you pay me for this meat?
šé o ní láti lɔ s-ílɛ́ɛ̀kɔ́ l-ónì	do you have to go to school today?
šé o ó-lè bá mi šeré	will you be able to play with me?
šé ɔ̀rɛ́ rɛ ti-šišɛ́ tã́	has your friend finished working?
nígbà wo l-ó bɛ̀rɛ̀ sí šišɛ́	when did he start working?
šé o lè rã̀mí l-ɔ́wɔ́	can you help me?
šé ɛ rí ìwé mi gbà	did you (pl) receive my letter?
nígbà wo l-o rí ìwé gbà láti ɔwɔ́ Òjó	when did you receive a letter from Ojo?

nígbà wo l-o ó-kɔ ìwé kã sí ìyá rɛ	when will you write a letter to your mother?
níbo l-o ti rí ɛ̀gbɔ̃́ mi	where did you see my brother?
níbo l-o ó-ti ra išu	where will you buy yam?
níbo ni wɔ̃́ ti ń-ta išu	where are they selling yam?
šé yó-rɛ̀ ɔ́ l-álɛ́ yǐ	will you be tired this evening?
ìwé mélǒ l-o lè kà l-ɔ́sɛ̀ kã	how many books can you read in one week?
šé o ó-lè tɔ́jú mi l-ɔ́la	will you be able to take care of me tomorrow?
šé ɛ̀gbɔ̃́ rɛ yó-lè bá mi šišɛ́ l-ɔ́tũla	will your brother be able to work with me day after tomorrow?
ta l-ó l-ɛ́wà jù-lɔ nínú àwɔ̃ obìrī yǐ	who is the most beautiful among these women?
šé àwɔ̃ išu rɛ kò-tóbi tó ti Àdùkɛ́	are your yams not as large as Aduke's?
eélǒ l-ó sã fṹ ɔ fṹ ɔkɔ̀ rɛ	how much did he pay you for your car?

Unit I - Lesson 3

B. Comprehension.

mo fi ɔšɛ fɔ àwɔ̃ ɛ̀wù mi	I washed my garments with soap
ó fi igi lu ajá yǐ	he beat this dog with a stick
wɔ̃́ ḿ-fi àdá gé ìrèké nâ	they're cutting the sugar cane with machetes
a fi šíbí jɛ ɛ̀fɔ́ yǐ	we ate these vegetables with a spoon
fi ɔ̀bɛ gé ɛrã nâ	cut the meat with a knife
šé ó fi ìbɔ̃ kpa ɛkù̃ nâ	did he kill the leopard with a gun?
n̄ kòní-fi ɔšɛ yǐ fɔ ašɔ mi	I won't wash my cloth with this soap
fi àáké gé igi yǐ	cut this tree with an axe
a ò-lè fi ɔfà kpa erī	we can't kill elephants with arrows
n̄ ó-fi àlùmɔ́gàjí gé ašɔ yǐ	I'll cut this cloth with scissors
a fɛ́ kí ó fṹ wa l-ówó	we want him to give us money
níbo l-o fɛ́ kí n̄ lɔ	where do you want me to go?
ìbàdà̃ ni mo fɛ́ kí o lɔ	I want you to go to Ibadan
mo fɛ́ kí o ra obì fṹ mi	I want you to buy kola for me
bàbá fɛ́ kí o bá a lɔ	father wants you to go with him
ó fɛ́ kí o rã òũ l-ɔ́wɔ́ l-óko	he wants you to help him on the farm
mo fɛ́ kí o kɔ́ àwɔ̃ ɛ̀kɔ́ yǐ	I want you to study these lessons
šé o fɛ́ kí ó sũ̀	do you want him to sleep?
n̄ ò-fɛ́ kí ó sũ̀ l-ɔ́sǎ̃ yǐ	I don't want him to sleep this afternoon
a ò-fɛ́ kí ɛ̀gbɔ̃́ rɛ bá wa lɔ	we don't want your brother to go with us
nígbà wo l-o fɛ́ kí n̄ kpè ɔ́	when do you want me to call you?
mo mɔ̀ kpé bàbá rɛ̀ ti-kú	I know that his father is dead
a mɔ̀ kpé bàbá wa yó-kpadà l-ɔ́la	we know that our father will return tomorrow

šé o mɔ̀ kpé ɛ̀gbɔ̃́ mi máa-ń-ta ɔkɔ̀	do you know that my brother sells car?
mo gbɔ́ kpé kìí-šìšɛ́	I heard that he doesn't work
a sɔ fṹ ũ kpé kí òũ šìšɛ́	we told him to work
šé o sɔ fṹ mi kpé ó ḿ-bɔ̀	did you tell me he was coming?
sɔ fṹ wɔ̃ kpé n̄ ò-lè jɛũ	tell them that I can't eat
ó sɔ fṹ wa kpé ebi ń-kpa òũ	he told us that he was hungry
Àlàkɛ́ sɔ fṹ mi kpé bàbá òũ ń-sũ̀	Alake told me her father was sleeping
mo gbɔ́ kpé ara rɛ̀ kò-dá	I heard that he wasn't well
a sɔ fṹ ũ kpé Òjó ti-lɔ s-ílé	we told him Ojo had gone home
sɔ fṹ ũ kpé kí ó ra išu fṹ mi	tell him to buy yam for me
sɔ fṹ ũ kpé kí ó má wǎ	tell him not to come
a gbɔ́ kpé ɔ̀rɛ́ rɛ yó-wǎ	we heard that your friend would come
ó sɔ fṹ mi kpé kí m̄ má ta ɔkɔ̀ mi	he told me not to sell my car
mo gbɔ́ kpé o fɛ́ kí m̄ bá ɔ lɔ	I heard you wanted me to go with you
ǹjɛ́ o wɔ̃ ɛrã yǐ	did you weigh the meat?
mo fɛ́ kí o wɔ̃̀ ɔ̃́	I want you to weigh it
ɛrã yǐ tɛ ìwɔ̃̀ méjì àti ààbɔ̀	this meat weighs two and a half lbs.
eélǒ l-ɛ ń-ta ɛsɛ̀ ɛlɛ́dɛ̀	at how much are you (pl) selling pig's feet?
wɔ̃ kìí-ta obì ní àdúgbò yǐ	they don't sell kola in this neighborhood
níbo ni mo ti lè rí obì	where can I get kola?
šé owó obì ti-lé	has the price of kola gone up?
eélǒ ni garawa ekpo kã	how much is a tin of palm oil?
mo gbɔ́ kpé owó ekpo ti-lé	I heard that the price of oil has gone up
a gbɔ́ kpé wɔ̃ kìí-ta ekpo l-ɔ́jà yǐ	I heard they don't sell oil in this market
šé o sɔ fṹ ũ kpé kí ó wá	did you tell him to come?

a mɔ̀ kpé o sɔ fṹ ũ kpé kí ó má wǎ	we know you told him not to come
šé o sɔ fṹ wɔ̃ n̄ǹkã tí ó dé	did you tell them what happened?
a mɔ̀ kpé ó bá ɔ lɔ s-Ékǒ	we know that he went to Lagos with you
kí l-o fɛ́ mɔ̀	what do you want to know?
sɔ fṹ ũ kpé kí ó rã̀ mí l-ɔ́wɔ́	tell him to help me

C. Questions.

eélǒ ni išu yǐ	how much is this yam?
šé o lè fũ mi ní šílè méjì	can you give me two shillings?
eélǒ ni garawa ekpo kã	how much is a tin of palm oil?
níbo ni wɔ̃́ ti ń-ta ekpo kpukpa	where are they selling palm oil?
šé o fi ɔšɛ fɔ àwɔ̃ ɛ̀wù rɛ	did you wash your garments with soap?
šé ó fi igi lu ajá mi	did he beat my dog with a stick?
šé o fɛ́ kí n̄ kpa ɛkũ̀ yǐ	do you want me to kill this leopard?
šé o ó-fi ɔfà kpa á	will you kill it with arrows?
kí ni wɔ̃́ fɛ́ kí a še	what do they want us to do?
nígbà wo l-o fɛ́ kí n̄ lá ɔbɛ̀ yǐ	when do you want me to eat this soup?
šé o fɛ́ kí m̄ fi šíbí lá a	do you want me to eat it with a spoon?
kí l-o sɔ fṹ ũ	what did you tell him?
kí l-o sɔ fṹ ũ kpé kí ó še	what did you tell him to do?
šé o mɔ ibi tí ó lɔ	do you know where he went?
kí l-o gbɔ́	what did you hear?
kí l-o sɔ fṹ wɔ̃ kpé kí wɔ̃́ rà	what did you tell them to buy?
šé o sɔ fṹ wɔ̃ kpé kí wɔ̃́ ra ašɔ	did you tell them to buy cloth?
šé ó mɔ ìgbà tí bàbá òũ yó-wǎ	does he know when his father will come?

šé ɛ fɛ́ kí ɔmɔ yĩ́ sũ̀ n-ísĩsĩ̀ yĩ	do you (pl) want your child to sleep now?
kí l-ɛ fɛ́ kí ó jɛ	what do you (pl) want him to eat?
šé ɛ sɔ fṹ ũ kpé kí ó má jɛũ	did you (pl) tell him not to eat?
nígbà wo l-ó sɔ fṹ ɔ kpé kí o kpe òũ	when did he tell you to call him?
kí l-o ó-sɔ fṹ bábá rɛ	what will you tell your father?
kí ni bàbá rɛ sɔ fṹ ɔ	what did your father tell you?
šé o fɛ́ kí m̄ bá wɔ̃ lɔ	do you want me to go with them?
šé o mɔ ibi tí mo ti lè rí owó	do you know where I can get money?
šé o mɔ n̄̀kã tí ó dé	do you know what happened?
šé ó sɔ fṹ ɔ iye tí ó fɛ́ fṹ ìšu yĩ	did he tell you how much he wants for this yam?
šé wɔ̃́ mɔ owó obì yĩ	do they know the price of this kola?
šé o ó-sɔ fṹ miibi tí o ń-gbé	will you tell me where you live?
šé o mɔ̀ kpé ará Ɛ̀kó l-òũ	did you know he was from Lagos?
níbo ni ó fɛ́ kí a lɔ	where does he want us to go?
kí ni wɔ̃́ fɛ́ kí n̄ kà	what do they want me to read?
eélǒ l-o fɛ́ kí a sã	how much do you want us to pay?
šé ó sɔ fṹ yĩ́ iye tí ó sã	did he tell you how much he paid?
šé o gbɔ́ kpé ó ḿ-bɔ̀	did you hear that he was coming?
kí l-ó dé	what happened?
šé o fɛ́ kí n̄ rã̀ ɔ́ l-ɔ́wɔ́	do you want me to help you?
šé o mɔ ɛni tí ó ń-tɔ́jú ìyá wa	do you know how is taking care of our mother?
šé o sɔ fṹ wa ɛni tí ó ń-tɔ́jú rɛ̀	did you tell us who is taking care of her?
eélǒ l-o ń-ta àwɔ̃ kɛ̀kɛ́ yĩ	at how much are you selling these bicycles?
šé o sɔ fṹ mi kpé owó kɛ̀kɛ́ ti-lé	did you tell me bicycles had gone up?

šé o mɔ ìgbà tí ó ḿ-bɔ̀	do you know when he is coming?
šé wɔ̃́ fɛ́ kí a wá l-ɔ́la	do they want us to come tomorrow?
ta l-o fɛ́ kí m̄ bá lɔ	whom do you want me to go with?
šé ó sɔ fṹ ɔ n̄ǹkã tí bàbá rɛ wí	did he tell you what your father said?
šé o mɔ̀ kpé ɛ̀gbɔ̃́ rɛ fɛ́ bá mi lɔ	do you know that your brother wants to go with me?
šé o mɔ ìgbà tí ó fɛ́ lɔ	do you know when he wants to go?
šé ó sɔ fṹ ɔ ibi tí mo lè rí owó	did he tell you where I can get money?
šé o mɔ iye owó tí ó fɛ́	do you know how much money he wants?
šé wɔ̃́ sɔ fṹ yí ibi tí Àdùkɛ́ ti-lɔ	did they tell you where Aduke has gone?
šé o sɔ fṹ ũ n̄ǹkã tí o fɛ́	did you tell him what you want?
šé ó mɔ̀ kpé ara ɛ̀gbɔ̃́ òũ kò-dá	does he know that his brother isn't well?
šé o mɔ ìgbà tí ebi yó-kpa ɔmɔ rɛ	do you know when your child will be hungry?
šé o rí ìwé mi gbà	did you get my letter?

Unit I - Lesson 4

B. Comprehension.

kò-sɔ fṹ wa ìgbà tí òũ yó-lɔ	he didn't tell us when he would go
a ò-mɔ ìgbà tí yó-kpadà	we don't know when he'll return
a ò-mɔ ìgbà tí yó-wɔ ɔkɔ̀ lɔ s-Ékŏ	we don't know when he'll take a car to Lagos
n̄ kòní-sɔ fṹ ɔ ìgbà tí mo rí i	I won't tell you when I saw him
ɔkɔ̀ yĭ yó-dĕ Èkó l-ágogo márũ̌	this car will reach Lagos at 5 o'clock
n̄ ò-mɔ ìgbà tí ìyá yó-kpadà láti ɔjà	I don't know when mother will return from the market
a ò-mɔ ìgbà tí ó rí ìwé rɛ gbà	we don't know when he received your letter
mo sɔ fṹ ũ ìgbà tí ó ní láti kpè mí	I told him when he has to call me
a lè sɔ fṹ yĩ́ ìgbà tí ó lɔ ro oko	we can tell you (pl) when he went to hoe the farm
kò-sɔ fṹ wɔ̃ ìgbà tí ó ḿ-bɔ̀	he didn't tell them when he is coming
a gbɔ́ nígbà tí o ń-sɔkṹ	we heard you crying
n̄ ò-mɔ ibi tí ègbɔ̃́ Òjó lɔ	I don't know where Ojo's brother went
a mɔ ibi tí bàbá rɛ yó-ti ra ašɔ	we know where your father will buy cloth
a mɔ ibi tí yó-ti sũ̀ l-álɛ́ yĭ	we know where he will sleep this evening
wɔ̃ ò-sɔ fṹ mi ibi tí wɔ̃́ ti jɛũ l-ánǎ	they didn't tell me where they ate yesterday
a sɔ fṹ ũ ibi tí àwɔ̃ ɔmɔ rɛ̀ ti ń-šeré	we told him where his children were playing
n̄ ó-sɔ fṹ ɔ ibi tí wɔ̃́ ti ń-ta ɛrã ɛlɛ́dɛ̀	I'll tell you where they are selling pork
a ó-sɔ fṹ ɔ ibi tí o ti lè ra išu	we'll tell you where you can buy yam

n̄ ó-sɔ fṹ ɔ ibi tí o ti lè wɔ ɔkɔ̀ taksí	I'll tell you where you can get a taxi
n̄ ò-fɛ́ sɔ fṹ ũ n̄ǹkã tí mo ń-še	I don't want to tell him what I am doing
kò-sɔ fṹ mi n̄ǹkã tí òũ yó-rà	he didn't tell me what he would buy
mo fɛ́ mɔ n̄ǹkã tí ó dé	I want to know what happened
kò-gbɔ́ n̄ǹkã t-ó dé	he didn't hear what happened
a gbɔ́ n̄ǹkã tí o wí	we heard what you said
o ní láti sɔ fṹ wa n̄ǹkã tí o rí	you must tell us what you saw
a ò-mɔ ɛni tí ó kpè ɔ́	we don't know who called you
n̄ ò lè sɔ fṹ yĩ́ ɛni tí ó mu ɛmu nâ	I can't tell you who drank the palm wine
mo fɛ́ mɔ ɛni tí yó-rã̀ mí l-ɔ́wɔ́	I want to know who will help me
o ní láti sɔ fṹ mi ɛni tí ó fɛ́ rí mi	you must tell me who wants to see me
a ò-mɔ ɛni tí ó ḿ-bá bàbá rɛ šišɛ́	we don't know who is working with your father
mo fɛ́ mɔ ɛni tí ó yáwó l-ɔ́wɔ́ rɛ	I want to know who borrowed money from you
ó sɔ fṹ wa ɛni tí ó ti-tɔ́jú òũ	he told us who had taken care of him
o ní láti sɔ fṹ mi ɛni tí o fɛ́ rí	you must tell me whom you want to see
o ní láti sɔ fṹ mi n̄ǹkã tí o fɛ́ rí	you must tell me what you want to see
n̄ ò-mɔ ɛni tí ó fṹ ɔ ní kɛ̀kɛ́ yĭ	I don't know who gave you this bicycle
n̄ ò-rã́tí ɛni tí ó fṹ mi	I don't remember who gave it to me
sɔ fṹ mi bí mo ti še lè lɔ s-Ékŏ	tell me how I can go to Lagos
sɔ fṹ wa bí a ti še lè rí owó	tell us how we can get money
sɔ fṹ mi bí o ti še mɔ̀ kpé mo ḿ-bɔ̀	tell me how you knew I was coming
sɔ fṹ wa bí a ti še lè rã̀ ɔ́ lɔ́wɔ́	tell us how we can help you

mo fɛ́ mɔ̀ bí o ti še kpa ajá yĭ	I want to know how you killed this dog
sɔ fṹ mi bí mo ti še lè rã ìyá wa l-ɔ́wɔ́	tell me how I can help our mother
n̄ ó-sɔ fṹ ɔ bí o ti še lè tɔ́jú rɛ̀	I'll tell you how you can take care of her
ɔkɔ̀ ɔ̀yɔ́ wà ní Bɛɛrɛ àti Ɔ̀gũkpa	cars for Oyo are at Bere and Ogunpa
ɔkɔ̀ yĭ kòní-gbà ju wákàtí kã lɔ	this car won't take more than one hour
sɔ fṹ mi bí mo ti še lè dé ɔjà	tell me how I can reach the market

C. Questions.

šé o mɔ ìgbà tí bàbá wa lɔ s-Íbàdã̀	do you know when our father went to Ibadan?
šé ó sɔ fṹ ɔ ìgbà tí òũ yó-kpadà	did he tell you when he would return?
šé o rã́tí ìgbà tí o rí i	do you remember when you saw him?
šé o mɔ ìgbà tí ìyá rɛ yó-se ɛrã nâ	do you know when your mother will cook the meat?
nígbà wo ni yó-kpadà láti ɔjà	when will she return from the market?
šé wɔ̃́ mɔ ìgbà tí ó rí ìwé mi gbà	do they know when he received my letter?
šé ó sɔ fṹ ɔ ìgbà tí o ní láti kpe òũ	did he tell you when you must call him?
nígbà wo l-ó lɔ ro oko	when did he go to hoe the farm?
nígbà wo l-o ti-ro oko tã́	when did he finish hoeing the farm?
šé wɔ̃́ mɔ ìgbà tí ó ń-kpadà	do they know when he is returning?
šé ó sɔ fṹ yĭ́ ìgbà tí òũ yó-wǎ	did he tell you (pl) when he would come?
šé o gbɔ́ nígbà tí mo wɔlé	did you hear when I came in?
šé o mɔ ibi tí ɛ̀gbɔ̃́ mi wà	do you know where my brother is?
sɔ fṹ wa ibi tí o ti rí bàbá Àjàyí	tell us where you saw Ajayi's father

šé ɛ mɔ ibi tí Òjó ti ń-sũ̀	do you (pl) know where Ojo is sleeping?
níbo ni wɔ̃́ ti jɛũ l-ánǎ	where did they eat yesterday?
šé o lè sɔ fṹ mi ibi tí ɔmɔ rɛ̀ ti ń-šeré	can you tell me where his child is playing?
níbo l-o ti kpa ɛkũ̀ yĭ	where did you kill this leopard?
báwo l-o ti še kpa á	how did you kill it?
šé o gbɔ́ n̄ǹkã tí ó wí	did you hear what he said?
šé ɛ mɔ n̄ǹkã tí wɔ̃́ fɛ́	do you (pl) know what they want?
šé wɔ̃́ gbɔ́ n̄ǹkã tí ó ń-sɔ	did they hear what he was saying?
šé o mɔ n̄ǹkã tí o ní láti še	do you know what you have to do?
šé o mɔ ɛni tí yó-rã̀ wá l-ɔ́wɔ́	do you know who will help us?
sɔ fṹ mi ɛni tí o fɛ́ rí	tell me whom you want to see
šé wɔ̃́ sɔ fṹ ɔ ɛni tí yó-bǎ ɔ lɔ	did they tell you who'll go with you?
báwo l-o ti še lɔ s-Ékǒ	how did you go to Lagos?
báwo ni wɔ̃́ ti še kpa erĩ nâ	how did they kill the elephant?
báwo ni mo ti še lè rí owó	how can I get money?
báwo l-ó ti še lu ajá yĭ	how did he beat this dog?
báwo l-o ti še mɔ̀ kpé mo ḿ-bɔ̌	how did you know I was coming?
níbo ni mo ti lè rí ašɔ	where can I get cloth?
báwo ni bàbá rɛ ti še lɔ s-Ífɛ̀	how did your father go to Ife?
šé o mɔ̀ bí ó ti še lɔ s-Ífɛ̀	do you know how he went to Ife?
báwo l-ó ti še lè rã̀ mí l-ɔ́wɔ́	how can he help me?
šé ɔ̀rɛ́ rɛ sɔ fṹ ɔ bí o ti še lè rã̀ mí l-ɔ́wɔ́	did your friend tell you how you could help me?
šé o mɔ ɛni tí ó fṹ ɔ ní kɛ̀kɛ́ nâ	do you know who gave you the bicycle?
šé ó sɔ fṹ ɔ kpé kí o lɔ s-ɔ́jà	did he tell you to go to market?
šé o fi igi lu ajá nâ	did you beat the dog with a stick?

šé ó fi ɔfà kpa ɛyɛ yĩ	did he kill this bird with an arrow?
šé wɔ̃́ fi ɔšɛ àti omi gbígbóná fɔ ašɔ wɔ̃	did they wash their cloth with soap and hot water?
šé o mɔ n̄ǹkã tí Òjó yá l-ɔ́wɔ́ rɛ̀	do you know what Ojo borrowed from him?
šé o mɔ ɛni tí ó mu ɛmu nâ	do you know who drank the palmwine?
šé o lẹ̀ sɔ fṹ mi bí mo ti še lè lɔ s-Íbàdã	can you tell me how I can go to Ibadan?
ta l-o rã̀ wá l-ɔ́wɔ́	who helped us?
bá́wo l-o ti še lè rã̀ wá l-ɔ́wɔ́	how can you help us?
šé o rã́tí ɛni tí o rí l-ɔ́jà	do you remember whom you saw in the market?
nígbà wo ni ìyá rɛ yó-ta adìɛ rɛ̀	when will your mother sell her chicken?

Unit I - Lesson 5

B. Comprehension.

a ò-mɔ ìdíirὲ tí bàbá wa fi lɔ s-Ɛ́kǒ	we don't know why our father went to Lagos
kò-sɔ fṹ mi ìdíirὲ tí òũ kò-fi lè wá	he didn't tell me why he couldn't come
sɔ fṹ wa ìdíirὲ tí o ò-fi fɛ́rã̀ ɔ̀rɛ́ wa	tell us why you don't like our friend
a ò-mɔ ìdíirὲ tí ó fi ro oko l-ónǐ	we don't know why he hoed the farm today
n̄ ò-mɔ n̄ǹkã̀ tí ó ḿ-mú ìyá wa	I don't know what's bothering our mother
n̄ ò-tɔ́jú rὲ nítorí-kpé mo ń-šišɛ́	I didn't take care of her, because I was working
mo fṹ ũ l-ówó nítorí-kpé ó bá mi šišɛ́	I gave him money because he worked with me
mo ń-lɔ s-Ífὲ nítorí-kpé mo fɛ́ rí ɔ̀rɛ́ mi	I'm going to Ife because I want to see my friend
n̄ ò-mɔ ìdíirὲ ti kò-fi kí ɔ	I don't know why he didn't greet you
fṹ mi l-ɛ́mu tí o rà l-́àárɔ̀ yǐ	give me the palm wine you bought this morning
n̄ ó-lɔ sí ilé rɛ kí n̄ kí bàbá rɛ	I'll go to your house and greet your father
nígbà tí mo wɔ ilé rɛ àbúrò rɛ kí mi	when I entered your house, your younger brother greeted me
nígbà tí ara ìyá rɛ kò-dá mo rã̀ ã́ l-ɔ́wɔ́	when your mother wasn't well, I helped her
nígbà tí ìyá mi kpè mí, mo lɔ s-ílé	when my mother called me, I went home
nígbà tí ìyá mi bá kpè mí, mo ní láti lɔ s-ílé	when my mother calls me, I have to go home
nígbà tí ebi bá kpa mí, n̄ ó-jɛũ	when I'm hungry, I'll eat
nígbà tí m̄ bá dé Ɛ̀kó, n̄ ó-lɔ s-ílé ɔ̀rɛ́ mi	when I reach Lagos, I'll go to my friend's house

tí o bá lɔ s-ɔ́jà, ra ašɔ fṹ mi	if you go to market, buy me some cloth
n̄ ó-rà á, bí o bá fṹ mi l-ówó	I'll buy it, if you give me money
tí o bá bá mi lɔ, n̄ ó-fũ̌ ɔ l-ɛ́bũ̀ kã	if you go with me, I'll give you a present
nígbà tí bàbá mi bá ń-lɔ s-óko, mo ní láti bá a lɔ	when my father is going to the farm, I have to go with him
nígbà tí Ọ̀jó bá ra ɔkɔ̀ tũtũ, a ó-ba lɔ s-Íbàdã̀	when Ojo buys a new car, we'll go to Ibadan with him
eélŏ ni išu yǐ	how much is this yam?
šílè méjì ni ìlé kã	one pile of three is two shillings
šé o ó-gba šílè kã ààbɔ̀	will you accept one shilling and sixpence?
tí o bá gba šílè kã ààbɔ̀, n̄ ó-bǎ ɔ rà	if you accept 1/6, I'll buy from you
kò-burú; fi tɔ́rɔ́ síi	all right; add threepence more
a ní ata tútù àti gbígbɛ àti ekpo kpukpa	we have fresh and dry pepper and palm oil
eélŏ ni garawa ekpo kã	how much is a tin of palm oil?
ekpo ti-lé owó; šílè méje ààbɔ̀ ni	oil has gone up; it's 7/6
garawa kã kpéré ni n̄ ó-rà	it's only one tin I'll buy
mo fɛ́ ìwɔ̃̀ ɛrã méjì	I want two lbs. of meat
šílè méjì àti tɔ́rɔ́ ni ìwɔ̃̀ kã	one lb. is 2/3
n̄ kòní-ra ju ìwɔ̃̀ kã lɔ	I won't buy more than one lb.
n-íhĩ̌ l-ɛrã ti kpɔ̀jù	it's here that meat is cheapest
mo fɛ́ mɔ iye tí ɛ ń-ta ìwɔ̃̀ kã	I want to know at how much you're selling one lb.
ìdíirɛ̀ tí ó fi wɔ̃́ tó bɛ́ɛ̀	why is it so expensive?
ó wɔ̃́ nítorí-kpé gbogbo àwɔ̃ ènìà yǐ fɛ́ ɛrã	it is expensive because all these people want meat
n̄ kìí-ta ɛrã ɛlɛ́dɛ̀ nítorí-kpé ìmàle ni mí	I don't sell pork because I am Moslem

níbo ni wɔ̃́ ti ń-wɔ ɔkɔ̀ ɔ̀yɔ́	where do they take the car to Oyo?
àwɔ̃ ti Ògũ̀kpa ni ó máa-ń-yá kpúkpɔ̀	the ones of Ogunpa go very fast
wákàtí mélŏ ni yó-gbà kí ó tó dé ɔ̀yɔ́	how long will it take to reach Oyo?
kòní-gbà ju wákàtí kã lɔ	it won't take more than an hour
eélŏ ni wɔ̃́ máa-ń-gbà fṹ ɛnìkã	how much do they get per person?
šílè méjì l-owó àgbà	the adult fare is two shillings
sɔ fṹ mi ɔ̀nà tí mo lè gbà dé Ìbàdã̀	tell me how I can get to Ibadan
n̄ǹkã tí ó dára jù ni kpé kí ɛ wɔ ɔkɔ̀ taksí	it is best that you should take a taxi
sɔ fṹ ɔkũ̀rī yĭ ibi tí o fɛ́ lɔ	tell this man where you want to go
tí o bá dé Ìbàdã̀ kɔ Ìwé kã sí mi	when you get to Ibadan, write me a letter

C. Questions.

ìdíirɛ̀ tí bàbá rɛ fi lɔ s-Ɛ́kŏ	why did your father go to Lagos?
ìdíirɛ̀ tí ɛ̀gbɔ̃́ rɛ̀ kò-fi wá rí i	why didn't his brother come to see him?
ìdíirɛ̀ tí ɛ̀gbɔ̃́ rɛ̀ fi ń-gbé Ɛ̀kó	why is his brother living in Lagos?
ìdíirɛ̀ tí ɛrã nâ fi wɔ̃́ tó báyĭ	why is meat as expensive as this?
ìdíirɛ̀ tí àwɔ̃ ɔmɔ rɛ fi máa-ń-sɔkṹ	why do your children usually cry?
ìdíirɛ̀ tí o ò-fi šišɛ́ l-ánă	why didn't you work yesterday?
ìdíirɛ̀ tí o fi yáwó l-ɔ́wɔ́ rɛ̀	why did you borrow money from him?
ìdíirɛ̀ tí o fi fɛ́ kí n̄ rã̀ ɔ́ lɔ́wɔ́	why do you want me to help you?
ìdíirɛ̀ tí o ò-fi kí ɔ̀rɛ́ wa	why didn't you greet our friend?
ìdíirɛ̀ tí ó fi lɔ s-ílé	why did he go home?
ìdíirɛ̀ tí ìyá rɛ kò-fi lɔ s-ɔ́jà l-ónĭ	why didn't your mother go to market today?
ìdíirɛ̀ tí o ò-fi tɔ́jú rɛ̀ l-ánă	why didn't you help her yesterday?
èwo nínú àwɔ̃ ilé yĭ l-ó fɛ́ tà	which of these houses does he want to sell?

šé o mɔ ilé tí ó fɛ́ tà	do you know which house he wants to sell?
ìdíirɛ̀ tí o ò-lè fi ra išu fṹ mi	why can't you buy yam for me?
šé o rí ìyá nígbà tí o lɔ s-ɔ́jà	did you see my mother when you went to market?
èwo nínú àwɔ̃ ɔkɔ̀ yĭ l-o ó-rà	which of these cars will you buy?
šé o mɔ ìgbà tí ó wɔlé	do you know when he came in?
kí l-o ó-še nígbà tí o bá dé Ɛ̀kó	what will you do when you get to Lagos?
kí l-o ń-še nígbà tí mo kpè ɔ́	what were you doing when I called you?
šé o ó-ra ɛrã yĭ tí m̄ bá tà á ní šílè kã	will you buy this meat, if I sell it at 1/-?
nígbà wo ni yó-jɛũ	when will he eat?
kí l-ó še nígbà tí ó rí bàbá rɛ̀	what did he do when he saw his father?
nígbà wo l-o ó-kɔ ìwé kã sí ìyá rɛ	when will you write a letter to your mother?
kí ni yó-dĕ tí m̄ bá mu ɛmu yĭ	what will happen if I drink this palm wine?
ìdíirɛ̀ tí kò-fi lè wá	why couldn't he come?
sɔ fṹ mi n̄ǹkã tí o ó-še l-Ɛ́kŏ	tell me what you will do in Lagos
šé o mɔ ìgbà tí o ó-kpadà	do you know when you will return?
kí l-o sɔ fṹ ũ	what did you tell him?
kí l-ó wí nígbà tí o sɔ fṹ ũ n̄ǹkã tí ó dé	what did he say when you told him what happened?
nígbà wo ni wɔ̃́ fɛ́ kí n̄ lɔ s-ílé	when do they want me to go home?
šé o mɔ ɔkɔ tí Ŏjó yó-rà	do you know which are Ojo will buy?
eélŏ ni išu yĭ	how much is this yam?
ìdíirɛ̀ tí ó fi wɔ̃́ tó bɛ́ɛ̀	why is it so expensive?
níbo ni wɔ̃́ ti máa-ń-ta ɛrã ɛlɛ́dɛ̀	where do they sell pork?
eélŏ ni garawa ekpo kpa	how much is a tin of palm oil?

wákàtí mélọ̌ ni ɔkɔ̀ yǐ yó-gbà kí ó tó dé Ìbàdằ	how long will this car take to reach Ibadan?
sɔ fű mi ɔ̀nà tí mo lè gbà dé Ɛ̀kǒ	tell me how I can get to Lagos

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Unit II - Lesson 1

C. Questions.

šé èyí ni wɔ̃́ ń-kpè ní ilé ɔjà alágbɔ̃ ?	Is this what they call the P-Z departmen store?
níbo ni wɔ̃́ ti ń-ta ašɔ fṹ bàbá àti šòkòtò ?	where are they selling cloth for blouses and trousers?
šé wɔ̃́ ní oríšǐríšǐ ašɔ ?	do they have different types of cloth?
ašɔ kpukpa àti dúdú nìkã ni wɔ̃́ ní ni ?	is it only red and black cloth they have?
níbo ni mo ti lè ra àwo àti kpánũ̀ ?	where can I buy plates and pans?
ǹjɛ́ wɔ̃́ ń-ta àtùkpà ní orí òkè ?	are they selling lamps on the floor above?
ǹjɛ́ o mɔ ibi tí mo ti lè rí ekpo àtùkpà?	do you know where I can get oil for lamps?
šé ènìà lè ra ɔkɔ̀ ɛrù ní ilé alágbɔ̃?	can one buy trucks in the P-Z store?
níbo l-àwɔ̃ ɔkɔ̀ yǐ wà?	where are these trucks?
kí ni wɔ̃́ ń-tà n-ínú ɔgbà tí ó wà l-ɛ́hì ilé yǐ?	what are they selling in the yard behind this building?
ǹjɛ́ wɔ̃́ ǹ-ta ekpo ɔkɔ̀ n-íbɛ̀ kpɛ̀lú?	are they also selling motor oil there?
šé wɔ̃ ó-ra èkùrɔ́ l-ɔ́wɔ́ mi?	will they buy palm kernels from me?
n̄ ò-rí àgbɔ̃ ní ilé ɔjà alágbɔ̃; wɔ̃ kìí-ta àgbɔ̃ ni?	I didn't see coconuts in the P-Z store; don't they sell coconuts?
níbo ni mo ti lè rí àgbɔ̃?	where can I get coconuts?
eélǒ l-àwɔ̃ àdá ní ilé ɔjà yǐ?	how much are the machetes in this store?
šé ɛ ní ɔkɔ́ àti ɔkɔ́ ɔba?	do you have hoes and spades?
šé ońjɛ òyìbó wɔ̃́ kpúkpɔ̀ n-íhǐ yǐ?	is the European food very expensive here?
níbo l-a ti lè ra ońjɛ tí ó kpɔ̀	where can we buy cheap food?
tí m̄ bá ra àga mɛ́wǎ, šé ɛ ó-dǐ owó wɔ̃ kù?	if I buy ten chairs, will you reduce their price?

šé o fɛ́ láti máa-sã owó tábílì àti àga díɛ̀díɛ̀?	do you want to pay for the table and chairs in installments?
eélŏ ni owó gbogbo wɔ̃ jɛ́?	how much do all of them cost?
eélŏ ni mo ní láti máa-sã ní osoošù?	how much do I have to pay every month?

Unit II - Lesson 2

F. Questions.

iléèwé wo ni o máa-ń-lɔ	what school do you go to?
ìdíirɛ̀ tí àbúrò rɛ kò-fi máa-ń-lɔ sí iléèwé	why doesn't your younger brother go to school?
nígbà wo ni àbúrò rɛ yó-di ɔmɔ ɔdṹ	when will your brother become 6 years old?
kí l-o ó-kɔ̌ nígbà tí o bá lɔ sí iléɛ̀kɔ́ gíga	what will you study when you go to the university?
ǹjɛ́ o máa-ń-sɔ èdè òyìbó	do you speak English?
níbo l-o ti kɔ́ èdè òyìbó	where did you learn English?
šé iléɛ̀kɔ́ gíga l-o ti kɔ́ èdè òyìbó	did you learn English in secondary school?
šé bàbá rɛ máa-ń-sɔ èdè òyìbó dáradára tó bíi tìrɛ	does your father speak English as well as you do?
šé o ó-šišɛ́ ní ɔjɔ́ jímɔ̀ tí ḿ-bɔ̀	will you work next Friday?
šé o lè̩ wá sí ilé mi l-ɛ́hĩ̀ tí o bá šišɛ́ tã́	can you come to my house after you finish working?
fṹ wákàtí mélŏ l-o máa-ń-kɔ́ ɛ̀kɔ́ l-ójojúmɔ́	how many hours do you study every day?
nígbà wo l-ɔ́jɔ́ ìbí Òjó	when was Ojo's birthday?
kí l-o ó-še ní ɔjɔ́ ìbí rɛ tí ḿ-bɔ̀	what will you do on your next birthday?
šé o fɛ́rã̀ ijó (láti máa-jó)	do you like to dance?
šé o mɔ orúkɔ ɔmɔkũ̀rĩ Òjó àti Àìná	do you know the name of Ojo and Aina's son?
ìdíirɛ̀ tí wɔ̃́ fi ń-kpè é ní Adémɔ́lá	why are they calling him Ademola?
ǹjɛ́ o mɔ n̄ǹkã tí Òjó àti Àìná ń-tà l-ɔ́jà	do you know what Ojo and Aina are selling in the market?
níbo ni Àìná ti máa-ń-rí àšɔ tí ó ń-tà	where does Aina obtain the cloth she is selling?

ìdíirɛ̀ tí bàbá Òjó kò-fi ń-šišɛ́	why isn't Ojo's father working?
šé o ó-ra ilé tí ó wà ní orí òkè tí ó wà ní ɔ̀hṹ	will you buy the house on that hill there?
ǹjɛ́ bàbá Òjó yó-rã̀ lɔ sí iléɛ̀kɔ́ gíga	will Ojo's father send him to secondary school?
ǹjɛ́ o ó-rì ɔ̀rɛ́ mi ní ɔ̀sɛ̀ tí ḿ-bɔ̀	will you see my friend next week?
nígbà wo ni bàbá rɛ kɔ́ ilé tũtũ yì	when did your father build this new house?
kí ni bàbá rɛ àgbà máa-ń-še	what does your grandfather do?
šé ìyá rɛ àgbà ń-gbé ní ilé rɛ	does your grandmother live in your house?
ǹjɛ́ o rã́tí ɔmɔbìrī àgbà ti Òjó	do you remember Ojo's oldest daughter?
ìdíirɛ̀ tí o kò-fi kɔ́ ɛ̀kɔ́ yì l-ɔ́sɛ̀ méjì s-ɛ́hì	why didn't you study this lesson week before last?
šé o máa-ḿ-fṹ ɔmɔ rɛ kékeré ní ɛmu láti mu	do you give your small child palm wine to drink?
fṹ-gbà wo l-ó ti-ḿ-mu ɛmu	how long has he been drinking palm wine?
kí l-o ó-fũ̌ ɔmɔ rɛ l-ɔ́jɔ́ ìbí rɛ̀	what will you give your son on his birthday?
šé o ó-kpe gbogbo àwɔ̃ ɔ̀rɛ̀ rɛ̀	will you invite all his friends?

Unit II - Lesson 3

F. Questions.

nígbà wo l-o rí ìwé gbà láti ɔwɔ́ ɔ̀rɛ́ rɛ ní ìbàdã̀?	when did you receive a letter from your friend in Ibadan?
šé ó sɔ fṹ ɔ bí išɛ́ òũ še ń-lɔ sí?	did he tell you how his work was going?
ǹjɛ́ ó l-ɔ́mɔ?	does he have children?
mélǒ n-ínú àwɔ̃ ɔmɔ rɛ̀ ni ó wà ní iléèwé?	how many of his children are in school?
nígbà wo ni wɔ̃ ó-gba ìsĩmi?	when will they get a vacation?
báwo ni èyí àgbà yó-ti še lo ìsĩmi nâ?	how will the oldest spend the vacation?
šé ɔ̀rɛ́ rɛ sɔ fṹ ɔ ìgbà tí òũ yó-wǎ sí Ɛ̀kó?	did your friend tell you when he will come to Lagos?
šé ó sɔ kpé ara ìyàwó òũ yá?	did he say that his wife was well?
nígbà wo l-ɔjɔ́ ìbí ìyàwó ɔ̀rɛ̀ rɛ?	when was your friend's wife's birthday?
ǹjɛ́ àwɔ̃ ɔmɔ rɛ̀ fṹ ũ l-ɛ́bũ̀?	did her children give her a present?
ǹjɛ́ ó fɛ́ láti máa-gba ɛbũ̀?	does she like to receive presents?
šé ɔmɔ kékeré kpátákpátá ti ɔ̀rɛ́ rɛ yó-dǔró n-ĩlé kpɛ̀lú ìyá rɛ̀?	will your friend's youngest child stay home with his mother?
ìgbà mélǒ l-ɔmɔ rɛ̀ àgbà kpátákpátá yó-lo ní Abɛ́òkúta?	how much time will his oldest son spend in Abeokuta?
šé yó-lɔ sí oko bàbá rɛ̀ àgbà?	will he go to his grandfather's farm?
ǹjɛ́ oko yĩ jĩ̀-nà (jĩ̀ ɔ̀nà) sí Abɛ́òkúta?	is this farm far from Abeokuta?
šé yó-maa-lɔ lúwɛ̌ l-ójojúmɔ́?	will he go swimming every day?
šé yó-tǔ máa-lɔ dɛ ɛja kpɛ̀lú?	will he go fishing too?
šé ɔmɔ rɛ fɛ́rã̀ láti máa-lɔ dɛ igbó?	does your son like to go hunting in the forest?
šé ó fɛ́rã̀ ɛrã ɛtu?	does he like meat of the duiker antelope?

nígbà wo nj yó-lɔ dɛ igbó, šé l-́àárɔ̀ ni tàbí ɔ̀sã̀?	when will he go hunting in the forest, in the morning or in the afternoon?
šé ó máa-ń-gbádũ̀ aré sísá àti igbe kíké?	does he enjoy running and shouting?
ìdíirɛ̀ tí kò-fi ní-rã̀ bàbá rɛ̀ àgbà l-ɔ́wɔ́ ní oko?	why will he not help his grandfather on the farm?
nígbà wo ni ìsīmi rɛ̀ yó-kparí?	when will his holidays end?
šé o ti-rí àwɔ̃ Egṹgṹ?	have you seen the Egungun?
ǹjɛ́ àwɔ̃ ènìà ilɛ̀ Yorùbá máa-ń-še ɔ̀kpɔ̀lɔ́kpɔ̀ ɔdṹ?	do the peopl of Yoruba land hold many festivals?
šé ijó jíjó yó-kpɔ̀ ní ɔjɔ́ ɔdṹ nâ?	will there be much dancing on the day of the festivals?
nígbà wo ni wɔ̃́ máa-ń-še àìsũ̀?	when do they practice wakefulness?
šé àwɔ̃ elégṹgṹ máa-ń-kɔ orī?	do the Egungun masqueraders sing songs?
nígbà wo ni wɔ̃́ máa-ń-kɔ àwɔ̃ orī yì?	when do they sing these songs?
ta l-ó máa-ń-dá ɔjɔ́ tí Egṹgṹ šíše	who fixes the day when the Egungun activities will begin?
kí ni àwɔ̃ elégṹgṹ máa-ń-še ní ilé ɔba?	what do the masqueraders do in the king's house?
šé wɔ̃́ máa-ń-jó ní ìlú?	do they dance in the town?
ìdíirɛ̀ tí wɔ̃́ fi máa-ń-kɔ orī Egṹgṹ ní ɔjɔ́ àìsũ̀?	why do they sing Egungun songs on the day of wakefulness?
šé ɔ̀kpɔ̀lɔ́kpɔ̀ ɔtí mímu máa-ń-wà l-álɛ́ nâ?	is there much drinking of liquor in the evening?
nígbà wo ni àwɔ̃ elégṹgṹ máa-ń-kpéjɔ?	when do the masqueraders assemble?
nígbà wo ni wɔ̃́ máa-ḿ-bɛ̀rɛ̀ sí jáde?	when do they begin to appear?

Unit II - Lesson 4

D. Questions.

ɛ̀ɛ mélǒ ní ojúmɔ́ ni ɔkɔ̀ ojú irī máa-ń-lɔ sí ìbàdã̀?	how many times daily does the train go to Ibadan?
irú àwɔ̃ ènìà wo ni ó máa-ń-wɔ ɔkɔ̀ àárɔ̀?	what kind of people usually take the morning train?
ìbùsɔ̀ mélǒ ni Agége sí Èkó?	how many miles is Agege from Lagos?
tí m̄ bá kúrò ní Èkó l-ágogo méje ààbɔ̀ àárɔ̀ nígbà wo ni n̄ ó-dě ìbàdã̀?	if I leave Lagos at 7:30 am, when will I reach Ibadan?
ìdíirɛ̀ tí ìbùsɔ̀ yǐ fi kṹ fṹ ènìà àti ɛrù	why is this station full of people and loads?
ìdíirɛ̀ tí ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà fi bɔ́ s-ílɛ̀ ní ìtórí?	why did many people get off at Itori?
kí ni o ó-še nígbà tí ebi bá bɛrɛ̀ sí kpa ɔ́	what will you do when you get hungry?
šé wɔ̃́ máa-ń-ta ońjɛ n-ínú ɔkɔ̀ ojú irī	do they sell food on the train?
kí l-o ó-rà nígbà tí ɔkɔ̀ ojú irī bá dúró ní Láfɛ́n̄wá	what will you guy when the train stops at Lafenwa?
ìdíirɛ̀ tí o fi fɛ́ dé ìbàdã̀ l-ɔ́sã̌	why do you want to reach Ibadan in the afternoon?
ǹjɛ́ o lɔ sí ìrī àjò ní ɔ̀sɛ̀ tí ó kɔjá	did you go on a journey last week?
šé ɔkɔ̀ ojú irī l-o wɔ̀ tàbí ɔkɔ̀ ilɛ̀	did you go by train or by lorry?
ìdíirɛ̀ tí obìrī yǐ fi ní ɛrù kpúkpɔ̀	why does this woman have many loads?
šé ɔkɔ̀ yǐ yó-šǐ n-ísīsì yǐ	will this train start now?
nígbà wo l-ɔkɔ̀ ojú irī yó-šǐ ní ìbùsɔ̀ ìtórí	when will the train start from Itori station?
àwɔ̃ orom̀bó dáradára wà n-íḥǐ yǐ; šé o fɛ́ kí n̄ ra díɛ̀ fṹ ɔ	very good oranges are here; do you want me to buy some for you?
šé o tṹ fɛ́ obì	do you also want some kola?
fṹ-gbà wo l-o ó-sũ̀	how long will you sleep?
nígbà wo l-o ó-jǐ	when will you wake up?

šé m̖o lè mu orom̀bó kã nígbà tí o bá ń-sũ̀	can I eat an orange while you are sleeping?
báwo ni ɔkɔ̀ ojú irī yó-ti kpɛ́ tó ní Láfɛ́n̄wá	how long will the train delay in Lafenwa?
kí l-o ó-sɔ ɔmɔ rɛ tũtũ	what will you call your new child?
ta ni ó máa-ḿ-fṹ ɔmɔ l-óríkì	who gives the child an oriki?
ta ni ó máa-ḿ-fi ɔtí sí ɔmɔ l-ɛ́nu	who puts liquor on the child's mouth?
kí ni wɔ̃́ máa-ń-še nígbà tí ɔmɔ bá ké	what do they do when the child cries?
irú ɛ̀bũ̀ wo l-o ó-fũ̌ ɔmɔ tũtũ ti Òjó	what kind of presents will you give Ojo's new baby?
ɔjɔ́ wo l-ɔjɔ́ ìsɔ-mɔ-l-órúkɔ àwɔ̃ ɔmɔ Yorùbá	when is the naming day of Yoruba children?
báwo ni ìyá ilé še máa-ḿ-fi ɔtí sí ɔmɔ l-ɛ́nu	how does the "mother of the house" put liquor on the child's mouth?
ìdíirɛ̀ tí àwɔ̃ ènìà Yorùbá fi máa-ń-ní orúkɔ kpúkpɔ̀	why do Yoruba people have many names?
ìdíirɛ̀ tí ɔ̀kpɔ̀lɔ́kpɔ̀ ìlù lílù fi máa-ń-wà ní ilé yǐ	why is there usually a lot of drumming in this house?

Unit III - Lesson 1

C. Questions.

kí ni ètò tí ɛ̀fɔ̃ še fṹ ara sɛ̀?	what was the project Mosquito made for himself?
ìdíirɛ̀ tí ɛ̀fɔ̃ fi fɛ́ gbéyàwó?	why did Mosquito want to get married?
ìyàwó mélǒ l-ɛ̀fɔ̃ ní?	how many wives did Mosquito have?
fṹ-gbà wo l-ɛ̀fɔ̃ wá ɛnìkã láti fɛ́?	how long did Mosquito look for someone to marry?
ǹjɛ́ ɛ̀fɔ̃ fɛ́rà̃ ojú etí?	did Mosquito like Ear's face?
kí ni ɛ̀fɔ̃ sɔ fṹ etí nígbà tí ó kpàdé rɛ̀?	what did Mosquito say to Ear when he met her?
ǹjɛ́ etí ń-wá ɔkɔ?	was Ear looking for a husband?
šé ó sɔ kpé òũ fɛ́ fɛ́ ɛ̀fɔ̃?	did she say that she wanted to marry Mosquito?
ìdíirɛ̀ tí ó fi kɔ̀ láti fɛ́ ɛ̀fɔ̃?	why did she refuse to marry Mosquito?
ǹjɛ́ ɛ̀fɔ̃ jɔ ɛni tí ó l-ágbára?	did Mosquito look like one who is strong?
šé ó rò kpé ɛ̀fɔ̃ yó-kpɛ̌ ní ayé?	did she think Mosquito would last long in the world?
ǹjɛ́ ojú ɛ̀fɔ̃ tɛ́ etí l-ɔ́rù̃?	did Mosquito's face satisfy Ear?
kí l-ɛ̀fɔ̃ wí nígbà tí etí kɔ̀ láti fɛ́ ɛ?	what did Mosquito say when Ear refused to marry him?
šé ɛ̀fɔ̃ kúrò n-íbɛ̀ nígbà tí ó kɔ̀ ɔ́?	did Mosquito go away when she refused him?
kí ni nǹkã tí ɛ̀fɔ̃ ti-ń-še láti ɔjɔ́ nâ?	what has Mosquito been doing since that day?
šé ɛ̀fɔ̃ kú l-ɛ́hĩ̀ ìgbà tí etí kɔ̀ láti fɛ́ ɛ?	did Mosquito die after Ear refused to marry him?
ìdíirɛ̀ tí etí fi rò kpé ɛ̀fɔ̃ yó-kǔ?	why did Ear think Mosquito would die?
ìdíirɛ̀ tí ɛ̀fɔ̃ sì fi máa-ń-kù̃?	why does Mosquito still keep humming?
ǹjɛ́ òótɔ́ ni nǹkã tí etí sɔ ní ɔjɔ́ nâ?	was it true what Ear said that day?

kí ni ìtằ yĭ kɔ́ ni?	what does this story teach people?
kí ni ìtằ yĭ làyé ni?	what does this story explain?

Unit III - Lesson 2

C. Questions.

kí ni ìtã̀ yǐ lérí?	what is this story about?
ìdíirɛ̀ tí ɔ̀kpɔ̀lɔ́kpɔ̀ ɔkũrī fi fɛ́ fɛ́ ɔmɔbī̀rī ɔba?	why did many men want to marry the king's daughter?
šé wɔ̃́ fɛ́ fɛ́ ɛ nítorí-kpé bàbá rɛ̀ l-ówó ní?	did they want to marry her because her father was rich?
ɛrú mélǒ l-ɔ́ba ní?	how many servants did the king have?
kí l-ɔba še nígbà tí ɔmɔbī̀rī nâ dàgbà?	what did the king do when the girl grew up?
kí l-àwɔ̃ ìgbìmɔ̀ sɔ fṹ ɔba?	what did the councillors tell the king?
šé ɔba fi ɔmɔ rɛ̀ fṹ ɔkũ̀rī tí ó fɛ́rã̀ jù?	did the king give his daughter to the man he liked best?
ǹjɛ́ àwɔ̃ ìgbìmɔ̀ sɔ kpé ɔmɔbī̀rī nâ kò-dàgbà tó láti ní ɔkɔ?	did the councillors say that the girl was not old enough to marry?
ɔkũ̀rī mélǒni ɔba fɛ́rã̀?	how many men did the king like?
šé àwɔ̃ ìgbìmɔ̀ sɔ fṹ ɔba nǹkã tí ó yɛ kí ó še?	did the councillors tell the king what to do?
ìdírɛ̀ tí ɔba fi fɛ́ kɔ́ àtíbàbà?	why did the king want to build a hut?
báwo l-ɔba ti še sɔ fṹ àwɔ̃ ènìà nǹkã òũ yó-še?	how did the king tell the people what he would do?
nígbà wo l-àwɔ̃ ènìà ní láti wá bɛ̀rɛ̀ sí išɛ́ šíše?	when did the men have to come to start working?
níbo ni àwɔ̃ ɔkũ̀rī nâ lɔ láti kpa imɔ̀?	where did the men go to cut palm leaves?
šé wɔ̃́ rã amúkǔ̃ l-ɔ́wɔ́ láti kpa imɔ̀?	did they help the lame man cut palm leaves?
šé wɔ̃́ rã amúkǔ̃ l-ɛ́rù?	did they help the lame man with his load?
nígbà wo l-àwɔ̃ ɔkũ̀rī nâ jókǒ tí wɔ̃́ sì bɛ̀rɛ̀ sí šeré?	when did the men sit down and start playing?
ǹjɛ́ amúkǔ̃ nâ jókǒ n-ílɛ̀?	did the lame man sit down?

kí l-amúkũ̌ nâ še nígbà tí ó ti-gé imɔ̀ tã́?	what did the lame man do when he had finished cutting palm leaves?
kí l-àwɔ̃ ɔkũ̀rĩ nâ fɛ́ še nígbà tí amúkũ̌ bɛ̀rɛ̀ sí lɔ?	what did the men want to do when the lame one began to go away?
kí l-amúkũ̌ še nígbà tí àwɔ̃ ɔkũ̀rĩ ìyókù fɛ́ fi s-ílɛ̀?	what did the lame one do when the other men wanted to leave him behind?

Unit III - Lesson 3

C. Questions.

ìdíirɛ̀ tí amúkũ̌ fi bɛ̀rɛ̀ sí kɔrĩ?	why did the lame man start singing?
ǹjɛ́ àwɔ̃ ɔkũ̀rĩ nâ mɔ ɛni tí ó ń-kɔrĩ?	did the men know who was singing?
kí ni wɔ̃́ še nígbà tí wɔ̃́ gbɔ́ orĩ?	what did they do when they heard the song?
ǹjɛ́ wɔ̃́ lè rĩ̀ kíákíá ju amúkũ̌ lɔ?	could they walk faster than the lame man?
ìdíirɛ̀ tí àwɔ̃ ɔkũ̀rĩ yĩ̌ fi ń-ru ímɔ̀ lɔ sí ilé ɔba?	why were these men carrying palm leaves to the king's house?
šé o rã́tí orĩ amúkũ̌?	do you remember the lame man's song?
nígbà wo ni àwɔ̃ ɔkũ̀rĩ nâ ju ɛrù wɔ̃ s-ílɛ̀?	when did the men throw their loads on the ground?
kí ni ó šɛlɛ̀ nígbà tí wɔ̃́ rã́tí ɛrù wɔ̃?	what happened when they remembered their loads?
kí l-ó šɛlɛ̀ nígbà tí wɔ̃́ kɔjá amúkũ̌ l-ɔ́nà?	what happened when they overtook the lame man on the road?
ta l-ó kɔ́kɔ́ dé ilé ɔba?	who reached the king's house first?
ǹjɛ́ inú ɔba dũ̀ nígbà tí ó gbɔ́ kpé amúkũ̌ ti-dé?	was the king happy when he heard that the lame man had arrived?
ǹjɛ́ ɔba fɛ́rã̀ amúkũ̌?	did the king like the lame man?
ǹjɛ́ ó fɛ́ fi ɔmɔbĩ̀rĩ rɛ̀ fṹ amúkũ̌?	did he want to give his daughter to the lame man?
ǹjɛ́ ɔba lè kɔ̀?	could the king refuse?
ǹjɛ́ ɔba fɛ́ mú ìlérí rɛ̀ šɛ?	did the king want to keep his promise?
ta ni ó sɔ fṹ ɔba kpé kí ó mú ìlérí rɛ̀ šɛ?	who told the king to keep his promise?
kí l-ɔba še?	what did the king do?
ǹjɛ́ ó fi ɔmɔbĩ̀rĩ rɛ̀ fṹ amúkũ̌?	did he give his daughter to the lame man?

šé ó fṹ amúkũ̌ ní gbogbo ohũ ìní rɛ̀?	did he give all his possessions to the lame man?
šé ó fi gbogbo ohũ ìní rɛ̀ fṹ amúkũ̌?	did he give all his possessions to the lame man?
báwo l-ó še kpĩ́ ohũ ìní rɛ̀?	how did he divide his possessions?

Unit III - Lesson 4

C. Questions.

kí ni ìtã̀ yí lérí?	what is this story about?
níbo ni olǵgbò àti alábahũ ń-gbé?	where were cat and tortoise living?
níbo l-alábahũ ti rí ayaba?	where did tortoise see the queen?
kí l-ayaba ń-še nígbà tí alábahũ rí i?	what was the queen doing when tortoise saw her?
ta l-ó máa-ḿ-bá ayaba lɔ sí odò?	who usually went to the river with the queen?
ǹjɛ́ àwɔ̃ ɛmɛ̀wà mɔ nǹkã tí alábahũ ń-še?	did the servants know what tortoise was doing?
ìdíirɛ̀ tí alábahũ fi ń-wo ayaba?	why was tortoise watching the queen?
ǹjɛ́ ìyàwó alábahũ dára tó ayaba?	was tortoise's wife as beautiful as the queen?
kí ni alábahũ fɛ́ kí ayaba kí ó še?	what did tortoise want the queen to do?
níbo l-alábahũ gɔ sí nígbà tí ayaba ń-lɔ sí odò?	where did tortoise hide when the queen was going to the river?
ǹjɛ́ inú ayaba dũ̀ nígbà tí alábahũ fò sí ɔ̀nà?	was the queen happy when tortoise jumped onto the road?
kí l-alábahũ sɔ kpé ayaba še?	what did tortoise say the queen had done?
kí l-ó sɔ kpé kí ayaba ó-še?	what did he tell the queen to do?
kí l-àwɔ̃ ɛmɛ̀wà ayaba še sí alábahũ?	what did the queen's servants do to tortoise?
kí ni wɔ̃́ sɔ fṹ ɔba?	what did they tell the king?
níbo l-alábahũ wà nígbà tí wɔ̃́ wá wá a?	where was tortoise when they came to look for him?
ǹjɛ́ alábahũ sɔ òtítɔ́ fṹ ɔba?	did tortoise tell the king the truth?
àkókò wo ni ó fɛ́ kí ɔba fṹ òũ?	how much time did he want the king to give him?

kí l-alábahũ sɔ wí kpé òũ yó-še l-áàrī ijɔ́ mɛ́ta?	what did tortoise say he would do within three days?
kí l-ɔba sɔ kpé òũ yó-še sí alábahũ?	what did the king say he would do to tortoise?
ǹjɛ́ alábahũ sɔ fṹ ɔba kpé òũ ti-wo ayaba nígbà tí ó ń-wɛ̀ ní odò?	did tortoise tell the king that he had watched the queen bathing in the river?
ǹjɛ́ àwɔ̃ ɛmɛ̀wà ɔba sɔ fṹ alábahũ ìdíirɛ̀ tí wɔ̃́ fi mú u?	did the king's servants tell tortoise why they arrested him?

Unit III - Lesson 5

C. Questions.

ìgbà wo ni alábahũ ní láti fi rò níkpa ɔ̀rɔ̀ yĩ?	how long did tortoise have to think about this matter?
nígbà wo l-ó kpadà sí ɔ̀dɔ̀ ɔba?	when did he return to the king?
šé ó sɔ fṹ ɔba ɛni tí ó jɛ́ arúùfĩ nâ?	did he tell the king who the criminal was?
kí l-ɔba fɛ́ še?	what did the king want to do?
kí l-alábahũ bá ɔba dámɔ̀rã̀ láti še?	what did tortoise arrange to do with the king?
nígbà wo l-ó fɛ́ kí ɔba kpe àwɔ̃ ènìà jɔ?	when did he want the king to call the people together?
nígbà wo ni wɔ̃́ mú ológbò?	when did they arrest the cat?
kí ni ológbò sɔ fṹ ɔba?	what did cat tell the king?
kí l-alábahũ sɔ fṹ wɔ̃ kí wɔ̃ ó-še?	what did tortoise tell them to do?
šé alábahũ sɔ kpé òũ yó-mu omi tútù?	did tortoise say he would drink cold water?
kí l-alábahũ še nígbà tí ó gbà omi gbígbóná?	what did tortoise do when he received hot water?
ta ni alábahũ fi omi gbígbóná nâ hã̀?	to whom did tortoise show the hot water?
ìdíirɛ̀ tí alábahũ fi fi omi gbígbóná nâ hã gbogbo ènìà?	why did tortoise show the hot water to everybody?
kí ni ó šɛlɛ̀ sí omi nígbà tí alábahũ fi-hã gbogbo ènìà?	what happened to the water when tortoise showed it to everybody?
kí ni àwɔ̃ ènìà wí nígbà tí alábahũ ti-mu omi nâ tã́?	what did the people say when tortoise had finished drinking the water?
kí l-ológbò fɛ́ še?	what did cat want to do?
kí l-alábahũ wí nígbà tí ológbò fɛ́ fi omi nâ hã àwɔ̃ ènìà?	what did tortoise say when cat wanted to show the water to the people?
ǹjɛ́ ológbò gbɔ̃́ kpúkpɔ̀,	was cat very intelligent?

ìdíirɛ̀ tí olóɡbò fi mu omi nâ kíákíá?	why did cat drink the water quickly?
kí ni ó šɛlɛ̀ níɡbà tí olóɡbò mu omi?	what happened when cat drank the water?
kí ni ìtã̀ yǐ kɔ́ wa?	what does this story teach us?

Unit IV - Lesson 1

C. Recognition and Speed Exercises.

ilé ɔba máa-ń-tóbi kpɛ̀lú ɔ̀kpɔ̀lɔ́kpɔ̀ yàrá	kings' houses are large with many rooms
ìbùgbé máa-ń-wà fṹ ɛmɛ̀wà àti ɔmɔ ɔ̀dɔ̀	there are quarters for servants and maids
àwɔ̃ yàrá ńlá máa-ń-wà fṹ ìkpàdé ɔba àti ìgbìmɔ̀ rɛ̀	the large rooms are for meetings of the king and his councillors
àwɔ̃ ɔba máa-ń-ní ilé fṹ àléjò kpàtàkì	kings have dwellings for important guests
ìta gbañgba máa-ń-wà ní ààrī ilé fṹ ijó jíjó	there is an open space in the center of the house for dancing
ilé ti àwɔ̃ olówó nâ máa-ń-tobí, nítorí-kpé wɔ̃ lè ní ìyàwó tó mɛ́ta tàbí mɛ́rī	the houses of the rich are also large, because they may have up to three or four wives
ɔ̀kpɔ̀lɔ́kpɔ̀ ìyàtɔ̀ ni ó wà l-ââarī ilé kíkɔ́ àtijɔ́ àti ti ìsīsì yī	there are many differences between house construction of the past and of the present
àwɔ̃ olówó máa-ń-še àdédé ní yàrá kpúkpɔ̀ ju èyí tí wɔ̃ ní ìlò fṹ lɔ	the rich deliberately have more rooms than they have use for
kpúkpɔ̀ n-ínú àwɔ̃ ilé àtijɔ́ ni wɔ̃́ máa-ń-fi yɛ̀ɛ̀kpɛ̀ kɔ́	many of the houses of the past they used to build of mud
wɔ̃́ máa-ń-fi òkúta kɔ́ àwɔ̃ mɔ́sáláší àti sɔ́sì	they use stones to build mosques and churches
ní òde òní ɔ̀kpɔ̀lɔ́kpɔ̀ ilé ni wɔ̃́ máa-ń-fi bíríkì sísũ tàbí òkúta kɔ́	nowadays they build many houses with burnt bricks or stones
àwɔ̃ kpɛ̀tɛ́sì oní-òkè mɛ́ta àti mɛ́rī wɔ́kpɔ̀ ní ìgboro	multi-storey buildings with three and four floors are frequent in towns
ilé tí àwɔ̃ ɛbí máa-ń-gbé kòí-sábà ju orí òkè méjì lɔ	houses in which families live don't usually go beyond two floors
ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà ni wɔ̃́ máa-ń-še ɔgbà yí ilé wɔ̃ ká	many people make gardens around their houses
ilé oko tṹ yàtɔ̀ sí ti ìgboro	farm houses are again different from those in town
ibi ìkó ohũ ɔ̀gbī máa-ń-wà ní ɔ̀tɔ̀	storage places for farm products are separate

koríko ni wɔ̃́ fi máa-ḿ-bo ilé oko ní orí	they use grass to thatch farm houses
àwɔ̃ ilé ìgboro ni wɔ̃́ máa-ń-kũ̀ ní ɔ̀dà	town dwellings they paint with paint
ní agbolé ɔba ɛ̀hĩ̀ ilé ni ìbùgbé ti àwɔ̃ obìrĩ máa-ń-wà	in the king's compound, the back of the house is where the women's quarters are
ɛlò-mírà̃ a kɔ́ ilé ɔmɔ àti ìyàwó sí ìsàlɛ̀, tirɛ̀ a sì wà ní òkè	someone else builds children's and women's quarters downstairs, his own upstairs
ilé obìrĩ kò-jɛ́ kíkɔ́ sí ɔ̀tɔ̀ mɔ́	women's dwellings are no longer an act of building separately
oríš̃ĩríš̃ĩ ni nǹkã tí wɔ̃́ fi máa-ḿ-bo ilé	of different types are the things they cover houses with
ní oko ɔ̀kpɔ̀lɔ́kpɔ̀ ilé ni wɔ̃́ máa-ń-fi koríko oríš̃ĩríš̃ĩ bò	on the farm they cover many houses with different kinds of grass

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Unit IV - Lesson 2

C. Recognition and Speed Exercises.

ní ìgbà kã, àgbɛ̀ kã wà ní oko kã t-ó ní ìyàwó kpúkpɔ̀	once upon a time, there was a farmer on a farm who had many wives
gbogbo àwɔ̃ ɛbí wɔ̃ máa-ń-jɛũ kpɔ̀	all their family used to eat together
tí àwɔ̃ obìrĩ bá ti jáde, wɔ̃́ máa-ń-rí kpé ɔbɛ̀ wɔ̃ máa-ń-tã́	whenever the women went out, they saw that their soup got finished
wɔ̃́ bɛ̀rɛ̀ sí še ìwáàdí kpé báwo ni ɔbɛ̀ yĩ še ń-tã	they began an investigation how it was their soup was getting finished
wɔ̃́ kɔ́ lɔ bɛ babaláwo kpé kí ó wá bá wɔ̃ mɔ ɛni tí ó máa-ń-kó ɔbɛ̀ yĩ jɛ	they first went to beg a diviner to help them know who was taking and eating their soup
babaláwo nâ še gbogbo oògũ̀ rɛ̀, šùgbɔ̃́ kò-lè mɔ bí ó še ń-lɔ	the diviner made all this medicines, but he did not know how it was going
wɔ̃́ kpe ɔ̀sãyĩ̀ ɛlɛ́sɛ̀-kã kpé kí ó wá bá wɔ̃ mɔ ɛni tí ó máa-ń-jí ɔbɛ̀ wɔ̃	they called a one-legged Ọsanyin to help them know who was stealing their soup
obìrĩ tí ó máa-ḿ-mú ɔbɛ̀ yĩ jɛ, orúkɔ rɛ̀ máa-ń-jɛ́ Mojí	the woman who took and ate this soup, her name was Moji
Mojí mú ɔwɔ́ ekpo, ó fi ra àgùtã̀ kã ní ɛnu	Moji took oil in her hand and rubbed it on a sheep's mouth
nígbà t-ó yá, ɔ̀sãyĩ̀ yĩ bɛ̀rɛ̀ sí kpe ɔfɔ̀	when the time was right, this Ọsanyin began to recite a spell
àgùtã̀ tí wɔ̃́ fi ɔwɔ́ ekpo kpa ní ɛnu ni ó bɛ̀rɛ̀ sí kɔ orĩ	the sheep whose mouth they had rubbed with oil began to sing a song
ɔ̀sãyĩ̀ yĩ kò-mɔ ibi tí orĩ ti ń-wá	this Ọsanyin didn't know where the song was coming from
gbogbo wɔ̃ fi etí s-ílɛ̀, ni àgùtã̀ yĩ sì tũ kɔrĩ	they all payed attention, and this sheep sang again
ɔ̀sãyĩ̀ nâ sɔ fṹ àgbɛ̀ kpé Mojí ni ó ti-máa-ń-kó ɔbɛ̀ yĩ jɛ	the Osanyin told the farmer that Moji had been taking and eating this soup
bàbá àgbɛ̀ yĩ sɔ fṹ wɔ̃ kí wɔ̃ ó-mũ̌ Mojí	this old farmer told them to arrest Moji
ó sɔ fṹ wɔ̃ kpé òũ ó-kɔ Mojí ní aya	he told them he would divorce Moji

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Unit IV - Lesson 3

C. Recognition and Speed Exercises.

išɛ́ ɔwɔ́ ni àwɔ̃ išɛ tí ènìà máa-ń-kɔ́ nígbà tí wɔ̃́ bá́ wà ní kékeré	skilled work is the work which people learn when they are in their childhood
àkpèjúuwe išɛ́ ɔwɔ́ ni ašɔ híhũ, ilé rírɛ́, àdìrɛ rírɛ àti išɛ́ àgbɛ̀dɛ	examples of skilled jobs are cloth weaving, house plastering, cloth dying and the work of blacksmiths
ɔ̀kpɔ̀lɔ́kpɔ̀ išɛ́ ɔwɔ́ ni ó la agbára lɔ; àkpèjúuwe kã̀ ni išɛ́ gbɛ́nàgbɛ́nà	much skilled work involves strength; one example is carpenter's work
àkókò tí išɛ kíkɔ́ máa-ń-gbà yàtɔ̀ sí ara wɔ̃ fṹ oríšĭríšĭ išɛ	the time that apprenticeship takes is different for different types of work
òmírã̀ ń-gba ɔdṹ méjì tàbí mɛ́ta	some take two or three years
ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà ni ó máa-ń-kɔ́ išɛ méjì tàbí mɛ́ta	many people learn two or three jobs
wɔ̃́ lè še išɛ̣́ kã̀ ní àárɔ̀ kí wɔ̃ ó-sì še òmírã̀ ní ɔ̀sã́ tàbí alɛ́	they can do one job in the morning, and they will do another in the afternoon or evening
išɛ bí i ašɔ híḫũ máa-ń-gba àsìkò nítọrí-kpé ó kpĩ́ sí ɔ̀nà kpúkpɔ̀	work such as cloth weaving takes time, before it is divided into many parts
tí o bá fɛ́ kɔ́ išɛ́ ašɔ híhũ, o ní láti kɔ́kɔ́ bɛrɛ̀ n-íbi òwú kíká àti títa	if you want to learn cloth weaving, you must first begin with thread winding and stretching
išɛ́ òfì híhũ máa-ń-jɛ́ išɛ tí bàbá àti ɔmɔ jɔ máa-ń-še	the job of loom weaving is work which father and children usually do together
ìyàwó lè bá ɔkɔ ta ašɔ tí ó bá hũ	a wife can help the husband sell the cloth he weaves
ní ɔ̀dɔ̀ olófì ni o ní láti bɛ̀ fṹ irú ašɔ yĭ	you have to ask for this type of cloth in the weaver's shop
ìlù lílù jɛ́ išɛ́ ɔwɔ́ nítorí-kpé ènìà ní láti kɔ́ ɔ kí ó tó mɔ̀ ɔ́	drumming is skilled work, because people have to learn it before they know it
oríšĭríšĭ ni ìlù, bíi gã̀gã̀, bàtá, ìlù gidi, sákárà àti bɛ̀mbɛ́	drums are of many types, such as Gangan, Bata, Gidi, Sakara and Bembe
kpúkpɔ̀ n-ínú àwɔ̃ tí ó máa-ń-lù, máa-ń-lù ní ìgbà tí wɔ̃ kò-bá šišɛ́	many of those who drum, drum when they do not work

ìlù lílù kìí-še išɛ́ ìgbà gbogbo	drumming is not full-time work
bí išɛ́ bá še šô̖ro sí bɛ́ɛ̀ ni, àkókò kíkɔ́ rɛ̀ máa-ń-gù̃ sí	the time of apprenticeship is long to the extent that the work is difficult

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Unit IV - Lesson 4

C. Recognition and Speed Exercises.

ɔ̀kpɔ̀lɔ́kpɔ̀ ońjɛ ni àwɔ̃ Yorùbá máa-ń-jɛ	the Yoruba eat many foods
ońjɛ tí àwɔ̃ kpúkpɔ̀ fɛ́rã̀ láti jɛ ní ɔ̀sã́ ni ɛ̀bà, ɔkà tàbí iyã́	foods that many like to eat in the afternoon are ẹba, ọka or pounded yam
oríšĭríšĭ ni àwɔ̃ ɔbɛ̀ tí ó wà tí ènìà lè fi jɛ àwɔ̃ ońjɛ yĭ	of different kinds are the soups that people can eat these foods with
ɔbɛ̀ kã máa-ń-dára fṹ ońjɛ kã ju ɔbɛ̀ mírã̀ lɔ	one soup is better for a particular food than another
ɔbɛ̀ ilá ni ó dára jù fṹ ɛ̀bà, ɔbɛ̣̀ ɛ̀fɔ́ àti ɛ̀gúsí ni ó sì dára jù fṹ iyã́	okra soup is best for ẹba, and vegetable and melon seed soup is best for pounded yam
ɔbɛ̀ kã tí a̱ kò-lè še aláìmanì ni ɔbɛ̀ ata tí a tṹ máa-ń-kpè ní ɔbɛ̀ ɛrã	one soup one can not do without is pepper soup which is also called meat soup
ɔbɛ̀ ɛrã sísè ni ó máa-ń-gba àkókò jù	cooking meat soup takes longest
tí o bá fɛ́ se ɔbɛ̀ ɛrã dídũ̀, o ní láti lò ó kéré kpátákpátá wákàtí kã	if you want to cook a good meat soup, you must spend at least one hour
tí o kò-bá fɛ́ ɛrã, o lè se ɛja tútù àti gbígbɛ	if you do not want meat, you may cook fresh and dried fish
o ní láti gé ɛrã tí o bá fɛ́ sè sí èkírí	you must cut the meat you want to cook into small pieces
mo fɔ àwɔ̃ èkírí ɛrã dáradára, mo sì kó sí inú ìkòkò	I washed the pieces of meat well and put them in a pot
nígbà tí gbogbo omi tí ó wà ní ara ɛrã nâ bá ti-sũ tã, o ní láti fi ekpo sí	when all the water that was in the meat has finished draining, you must add oil
tí o bá ti-fi ekpo sí tã́, o ó-da àlùbɔ́sà tútù àti tòmátì tútù síi	when you have finished adding oil, you must add fresh onions and fresh tomatoes
o ní láti ro gbogbo rɛ̀ kpɔ̀	you must stir all of it together
kí ɔbɛ̣̀ ɛrã tó jīná, n̄ ó-bɛ̀rɛ̀ sí še ètò fṹ ɔbɛ̀ ilá	before the meat soup is completely done, I shall start making preparations for the okra soup

n̄ ó-šã ilá tí m̄ bá fɛ́ sè nù dáradára n-ínú omi	I shall thoroughly wash in water the okra I want to cook
n̄ ó-rɛ̆ ilá nâ sí wɛ́wɛ́	I shall cut the okra into small pieces
l-ɛ́hĩ̀ nâ n̄ ó-bu omi sí ìkòkò, n̄ ó-sì gbe ka iná	after that, I'll put water in a pot and put it on to boil
nígbà tí omi bá hó, n̄ ó-da ilá sí inú rɛ̀, n̄ ó-sì fi šíbí rò ó kpɔ̀	when the water boils, I will pour the okra in and stir it together with a spoon
tí ó bá ti-tó n̄ǹkã bí ɔgbɔ̃̀ ìšɛ́jú ní orí iná, n̄ ó-sɔ̀ ɔ́ kalɛ̀	when it has reached something like thirty minutes, I shall take it off the fire

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Unit IV - Lesson 5

C. Recognition and Speed Exercises.

ìtã̀ sísɔ jɛ́ àšà àwɔ̃ ènìà ní ilɛ̀ Yorùbá	story telling is a custom of people in Yoruba land
ènìà yĭ máa-ń-sɔ ìtã̀ ogũ, ìtã̀ ìlú, ìtã̀ ɛbí àti ìtã̀ àròsɔ	these people tell histories of war, histories of towns, histories of families and folktales
ìtã̀ ìšɛ̆dálɛ̀ nâ še kpàtàkì	the stories of origins are important
ìtã̀ àròsɔ ni àwɔ̃ ènìà fɛ́rã̀ láti máa-gbɔ́ nígbà gbogbo	it is folktales people like to hear all the time
àwɔ̃ ìtã̀ yĭ máa-ń-dũ̀ lɔ́kpɔ̀lɔ́kpɔ̀	these stories are very pleasant
ɔ̀kpɔ̀lɔ́kpɔ̀ ìtã̀ àròsɔ ni ó ní orī n-ínú	many folktales have songs in them
àwɔ̃ tí ó ní orī ni àwɔ̃ ènìà fɛ́rã̀ kpúkpɔ̀	the ones with songs people like very much
àwɔ̃ orī nâ máa-ń-ní ègbè	the ones with songs have choruses
tí o bá fɛ́ sɔ ìtã̀ olórī, o ní láti kɔ́ gbogbo àwɔ̃ tí ó bá fɛ́ gbɔ́ ní ègbè rɛ̀	if you want to tell a story with a song, you first have to teach people who want to listen its chorus
àwɔ̃ tí ó ń-fetí sí ìtã̀ nâ yó-maa-gbè	those who are listening to the story will be singing the chorus
àkókò tí ìtã̀ sísɔ máa-ń-kpɔ̀jù ni n-ínú òšùkpá	the time when story telling is most frequent is during moonlight
àwɔ̃ àgbàlágbà ni ó kɔ́ máa-ḿ-bɛrɛ̀ ìtã̀ šísɔ	the oldest usually begin the story telling
kí ni ó·ḿ-bá ɔba mu ɔtí?	what is it drinks wine with the king?
kí ni ó ń-lɔ ní ojúde ɔba tí kò-kí ɔba?	what is it passes in front of the king's house and doesn't greet the king?
wɔ̃́ ní kí m̄ mú u wá, mo mú u wá, wɔ̃́ ní kí n̄ fi s-íbɛ̀, n̄ kò-mɔ ibɛ̀ mɔ́	they told me to bring, I brought it, they told me to put it back, I didn't know the place any longer
àwɔ̃ ènìà kò-fɛ́rã̀ àlɔ́ àkpamɔ̀ tó bɛ́ɛ̀	people don't like riddles so much
nígbà tí àwɔ̃ ɔmɔdé bá šɛ̂šɛ̂ bɛ̀rɛ̀ iléèwé, àwɔ̃ olùkɔ́ wɔ̃ máa-ḿ-mú wɔ̃ lɔ sí ìta	when children have just begun school, their teachers usually take them outside

àwɔ̃̀ olùkɔ́ yĩ yó-sɔ àwɔ̃ ìtã̀ olórĩ dĩdũ fṹ àwɔ̃ ɔmɔ yĩ	these teachers tell fine stories with songs to these children
àwɔ̃̀ ìtã̀ dĩdũ̀ máa-ń-jɛ́ kĩ àwɔ̃ ɔmɔdé fɛ́rã̀ ilé̀ewé	the pleasant stories cause the children to like school
sɔ ìtã̀ olórĩ kã fṹ mi	tell me a story with a song

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Second-Year YORUBA

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SECOND-YEAR YORUBA

Hans Wolff

(with the assistance of J. Ọmọtọṣọ Aremu)

African Studies Center
Michigan State University
1964

Preface

The present work (prepared under contract SAE 8949 with the Office of Education, United States Department of Health, Education and Welfare) is intended as an intermediate level text. As such, it provides the logical continuation to my Beginning Yoruba (a revised version of the earlier Introductory Yoruba, prepared under the provisions of the same contract). While the primary purpose of the introductory work was to teach the pronunciation and basic grammatical structure of Yoruba, the present materials are designed to improve the student's conversational facility. The first-year text operated with no more than a skeleton vocabulary and concentrated on the drilling of grammatical essentials; the present work has a vastly increased vocabulary and presents sequences and constructions which are characteristic of Yoruba conversational style and of extended discourse such as is found in stories, folktales and descriptive accounts. The final five lessons will acquaint the student with simple forms of written Yoruba and introduce him to reading.

General Organization

The course consists of five units of five lessons each. The first of these units is devoted primarily to a review and intensive drills of materials introduced at the end of the introductory text. Short conversational sketches are also included in these initial lessons. Units II, III and IV contain texts of increasing length, partly conversations, partly folktales and essays. As was already mentioned above, unit V is an introduction to reading and writing in Yoruba.

Some of the materials to be used in this second-year course have been assembled in a separate Informant's Manual. This volume contains four units of five lessons each; each one of these lessons is coordinated with the corresponding lesson in the general manual and contains materials designed to increase the student's facility in understanding and speaking. Materials in the Informant's Manual should not be seen by the student, because this phase of the work should be entirely oral.

Procedure

As in the case of the introductory text, the present work is designed for teaching with the aid of a Yoruba speaking informant whose responses will provide the model for imitation on the part of the student.

It is recommended that the course begin with the five lessons of unit I, in the order in which they appear in the manual, and that unit II not be started until these materials have been completely mastered. After automatic control of the materials has been assured, the order in which subsequent units and the lessons in them are taken up may, at the discretion of the instructor, be somewhat flexible. There is no need for following the exact order in which the lessons are arranged in the book. The principal new ingredient in each lesson is new vocabularly; hence, there is no need for careful grading.

For each lesson in the general manual, there is a set of exercises in the Informant's Manual. Since these materials are meant for oral and aural practice only, it is imperative that the student should not have a chance to see them. They consist of comprehension exercises as well as speed drills and questions to be answered by the student and should be administered by the informant. It is definitely desirable that these materials be recorded on tape in their entirety (with sufficiently long intervals of silence, to allow for student response), and that students use them for additional practice in the language laboratory. Moreover, it is recommended that work on new lessons should begin only after great fluency has been attained in handling the drill materials of a given lesson.

Should additional conversational materials be needed, the instructor or informant will find it quite easy to adopt some of the texts in the various lessons for conversational purposes.

The orthography used herein is the same as that used in the introductory text. Only in unit V have materials been reproduced in standard Yoruba orthography; even there, tone is marked, except in passages which had been introduced and practiced earlier, and which are included merely for the purpose of improving reading skill.

Acknowledgment

Mr. J. Ọmọtọṣọ Arẹmu - who also worked with me on the introductory text - was my informant and assistant in the compilation of the present work. He checked materials for accuracy and compiled the vocabulary which constitutes the Appendix. For his help and continued devoted interest I am deeply grateful.

H.W.

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Unit I - Lesson 1

A. Drills. The following sentences should be practiced over and over again until complete automatic control of the pattern has been achieved.

agogo mélǒ	what time is it?
agogo mɛ́wǎ ni	it's 10 o'clock
agogo mɔ́kã̀lá kɔjá ìšɛ́jú mɛ́ɛ̀dógṹ ni	it's 11:15
agogo méjì ààbɔ̀ ni	it's 2:30
agogo mɛ́ta ku ìšɛ́jú mɛ́ɛ̀dógṹ ni	it's quarter to three
agogo mɛ́fà ku ìšɛ́jú mɛ́wǎ ni	it's ten to six
agogo méje ku ìšɛ́jú mɛ́ɛ̀dɔ́gbɔ̃̀ ni	it's twenty-five to seven
agogo méje kɔjá ìšɛ́jú méjìlélógṹ ni	it's 7:22
agogo mɛ́jɔ kɔjá ìšɛ́jú márũ̌ ni	it's 8:05
agogo mɛ́sã̌ kɔjá ìšɛ́jú mɔ́kã̀lá ni	it's 9:11
agogo mɛ́sã̌ ku ìšɛ́jú mɔ́kã̀lá ni	it's eleven to nine
agogo méje kɔjá ìšɛ́jú mɛ́tàlá ni	it's 7:13
agogo mɛ́jɔ ku ìšɛ́jú mɛ́tàlélógṹ ni	it's 7:37
agogo márũ̌ ku ìšɛ́jú mɛ́rĩ̀lá ni	it's fourteen to five
agogo mɛ́rĩ kɔjá ìšɛ́jú mɛ́tàdĩ́lógṹ ni	it's 4:17
agogo mɛ́ta kɔjá ogṹ ìšɛ́jú ni	it's 3:20
agogo márũ̌ ààbɔ̀ ni	it's 5:30
agogo mɛ́jɔ kɔjá ìšɛ́jú mɛ́rĩ̀lélógṹ ni	it's 8:24
agogo mɛ́ta ti-lù	it has struck three o'clock
agogo mɛ́wǎ kɔjá ìšɛ́jú mɛ́wǎ ni	it's 10:10
agogo méjì kɔjá ogṹ ìšɛ́jú ni	it's 2:20
agogo méje àárɔ̀ ni	it's 7 AM
agogo mɛ́ta ɔ̀sã́ ni	it's 3 PM
agogo méjì kɔjá ìšɛ́jú mɛ́ɛ̀dógṹ àárɔ̀ ni	it's 2:15 AM

agogo mɔ́kã̀lá ku ìšɛ́jú mɛ́ɛ̀dógṹ alɛ́ ni	it's 10:45 PM
agogo méje kɔjá ìšɛ́jú mɛ́wǎ alɛ́ ni	it's 7:10 PM
agogo mɛ́fà ààbɔ̀ àárɔ̀ ni	it's 6:30 AM
agogo méjìlá ku ìšɛ́jú márũ̌ àárɔ̀ ni	it's 11:55 AM
agogo mɛ́ta kɔjá ogṹ ìšɛ́jú ɔ̀sã́ ni	it's 3:20 PM
agogo mɛ́ta ku ogṹ ìšɛ́jú ɔ̀sã́ ni	it's 2:40 PM
agogo kã kɔjá ìšɛ́jú mɛ́rĩ̀lélógṹ àárɔ̀ ni	it's 1:24 AM
fṹ-gbà wo l-o ti-ń-šišɛ́	how long have you been working?
mo ti-ń-šišɛ́ fṹ wákàtí mɛ́ta	I've been working for three hours
a ti-ń-šišɛ́ láti agogo mɛ́jɔ àárɔ̀	we've been working since 8 AM
ɔkũ̀rĩ yĩ ti-ń-sɔ̀rɔ̀ fṹ ogṹ ìšɛ́jú	this man has been talking for 20 minutes
ó ti-ń-sɔ̀rɔ̀ láti agogo méjì kɔjá ìšɛ́jú márũ̌ ɔ̀sã́	he has been talking since 2:05 PM
a ti-ń-kɔ́ ɛ̀kɔ́ yĩ fṹ ɔ̀sɛ̀ kã	we've been studying this lesson for a week
Àdùké ti-ń-gbá ilè láti agogo kã ɔ̀sã́	Aduke has been sweeping the floor since 1 PM
Bàbátṹdé ti-ń-kàwé fṹ wákàtí mɛ́fà	Babatunde has been reading for 6 hours
wɔ̃́ ti-ń-sũ̀ láti agogo márũ̌ ɔ̀sã́	they've been sleeping since 5 PM
ó ti-ń-kɔ ìwé láti agogo méjì ààbɔ̀	he's been writing letters since 2:30
mo ti-ḿ-fɔ ašɔ fṹ wákàtí méjì	I've been washing clothes for 2 hours
nígbà wo l-o ó-lɔ s-Ékǒ	when will you go to Lagos?
n̄ ó-lɔ l-ɔ́la l-ágogo mɛ́jɔ àárɔ̀	I'll leave tomorrow at 8 AM
n̄ ó-dě Èkó l-ágogo mɔ́kã̀lá kɔjá ìšɛ́jú mɛ́ɛ̀dógṹ	I'll reach Lagos at 11:15
n̄ ó-rĩ ɔ̀rɛ́ mi l-ágogo méjìlá	I'll see my friend at 12 o'clock

n̄ ó-ba sɔ̀rɔ̀ láti agogo méjìlá dé méjì ɔ̀sã	I'll talk with him from 12 to 2 PM
n̄ ó-bǎ ɛ̀gbɔ̃́ mi jɛũ l-ágogo méjì kɔjá ìšɛ́jú mɛ́wǎ ɔ̀sã́	I'll eat with my brother at 2:10 PM
n̄ ó-kpadà sí Ìbàdã̀ l-ágogo mɛ́jɔ alɛ́	I'll get back to Ibadan at 8 PM
nígbà wo l-o ó-rĭ Òjó	when will you see Ojo?
l-ɔ́la ni n̄ ó-ri l-ágogo mésã̌ àárɔ̀	tomorrow I'll see him at 9AM
nígbà wo l-o ó-jɛũ l-álɛ́ yĭ	when will you eat this evening?
mo máa-ń-jɛũ l-ágogo méje ààbɔ̀ l-álalɛ́	I eat at 7:30 every evening
a rí bàbá Yétṹdé l-ágogo mɛ́jɔ àárɔ̀ yĭ	we saw Yetunde's father at 8 o'clock this morning
a máa-ń-dé iléɛ̀kɔ́ l-ágogo mɛ́jɔ ku ìšɛ́jú márũ̌ l-áràárɔ̀	we reach school at 7:55 every morning
šé o ó-šišɛ́ láti agogo mɛ́jɔ dé márũ̌ l-ɔ́la	will you work from eight to five tomorrow?
l-ɔ́la ni n̄ ó-šišɛ́ láti agogo mɛ́jɔ dé méjìlá	tomorrow I'll work from eight to twelve
lɔ́tũla ni n̄ ó-šišɛ́ láti agogo mɛ́jɔ dé márũ̌	day after tomorrow I'll work from eight to five
àwɔ̃ ɔmɔ wa máa-ń-sũ̀ láti agogo mɛ́sã̌ alɛ́ dé mɛ́fà àárɔ̀	our children sleep from 9 PM until 6 AM
mo fɔ ašɔ láti agogo mɛ́wǎ àárɔ̀ dé méjì ɔ̀sã l-ónĭ	I washed clothes from 10 AM till 2 PM today
a kɔ́ àwɔ̃ ɛ̀kɔ́ yĭ láti agogo mɛ́jɔ alɛ́ dé mɛ́wa l-ánǎ	we studied these lessons from 8 till 10 PM yesterday
mo rí ɛ̀gbɔ̃́ rɛ l-ágogo méjì ku ogṹ ìšɛ́jú ɔ̀sã́	I saw your brother at twenty to two in the afternoon
n̄ ó-tũ̌ rí i l-ɔ́la l-ágogo mɛ́sã̌ ku ìšɛ́jú mɛ́ɛ̀dógṹ àárɔ̀	I'll see him again tomorrow at a quarter to nine in the morning
n̄ ó-ba šišɛ́ láti agogo mɛ́sã̌ dé méjìlá	I'll work with him from 9 till twelve
ó fɛ́ kí o kpè é l-ágogo méjìlá kɔjá ìšɛ́jú mɛ́ɛ̀dógṹ	he wants you to call him at 12:15
fṹ-gbà wo l-ɛ̀gbɔ̃́ rɛ ti-ń-kàwé	how long has your brother been reading?

ó ti-ń-kàwé fṹ wákàtí kã	he has been reading for an hour
ó máa-ń-kàwé l-álalɛ́ láti agogo mɛ́jɔ dé mɛ́wǎ	he reads every evening from 8 to 10
agogo mɛ́sǎ̃ ti-lù	it is 9 o'clock

B. Comprehension. The following is a short comprehension exercise. Listen to the informant or to Tape Selection 1-1-B. The Yoruba sentences will be given at a moderate conversational speed. Listen carefully, and then give an English rendition of each sentence. (Note: this is not a translation exercise, since translation from Yoruba to English or viceversa is not a feature of the language learning method used here. Rather, it is a simple device to test your comprehension of simple Yoruba sentences given at moderate speed.)

C. Questions and Answers. Listen to the informant ask the following questions, or turn to Tape Selection 1-1-C. Answer each question with a complete Yoruba sentence. Do not hesitate too long in giving your answer, and try to maintain moderate speed.

D. Conversational Drill 1. This brief conversation takes place in a market. The persons involved are a customer and a market woman.

(Conversational drills have two primary purposes: (1) they are designed to introduce new vocabulary; (2) they are meant to provide further practice in conversational Yoruba. Hence, it is desirable that these drills should be practiced over and over until complete automatic control of all sentences has been achieved.)

C.	eélǒ ni išu yǐ?	How much is this yam?
S.	šílè méjì ni ìlé kã	One pile of three is two shillings.
C.	šé ó gba šílè kã àti sísì? (šé ó gba šílè kã ààbɔ̀?)	Does it accept 1/6?
S.	kò-gbà; fi tɔ́rɔ́ síi	It doesn't; add threepence more.
C.	tí ó bá gba ɔ̀kã ààbɔ̀, n̄ ó-bǎ ɔ rà	If it takes 1/6, I'll buy from you.
S.	ó dáa; kò-burú	Fine; not bad.
C.	mo fɛ́ ìlé mɛ́rĩ, šùgbɔ̃́ šílè márũ̌ ààbɔ̀ ni n̄ ó-sã	I want four piles, but 5/6 is what I'll pay.
S.	kò-burú; fi tɔ́rɔ́ síi kí ɛ máa-kó lɔ, nítorí ɔjɔ́ mírã̀	Not bad; add threepence more in order to take (them) away, because of another day.

C.	tí ɛ bá̧ gba šílè márũ̌ ààbɔ̀, n̄ ó-bǎ yĩ́ rà	If you accept 5/6, I'll deal with you.
S.	ó dáa; ɛ mú owó wá	Fine; get the money (=take money come).
	(ɛ kó owó wá)	(=collect money come)
	(ɛ sã owó)	(=pay money)
	kí l-ɛ tṹ fɛ́	What else do you want?
	a ní ata tútù àti gbígbɛ àti ekpo kpukpa	We have fresh and dry pepper and palm oil.
C.	eélǒ ni garawa ekpo kã	How much is a tin of palm oil?
S.	šílè méje ààbɔ̀ ni	It's seven shillings sixpence.
C.	šé ɛ lè fṹ mi fṹ šílè méje àti tɔ́rɔ̧́	Can you give it to me for 7/3?
S.	rárá; ekpo ti-lé owó	Certainly not; palm oil has gone up.
C.	tí ɛ bá gbà, mo fɛ́ garawa mɛ́ta	If you accept, I want three tins.
S.	kò-wɔ̀, rárá; iye kãnâ ni n-íbi gbogbo; tí ɛ bá fɛ́ bá wa rà, kí ɛ sã owó	Not suitable at all; the price is the same everywhere; if you want to deal with us, you should pay (it).
C.	kò-burú; šùgbɔ̃́ tí ɛ kò-bá gba šílè méje àti tɔ́rɔ́, garawa kã kpéré ni n̄ ó-rà	All right; but if you don't accept 7/3, it's one tin only I'll buy.
S.	ó dára hɛ́ɛ̀	All right like that.

E. Grammatical Notes.

From time to time in these lessons, brief notes will be found at the end of a lesson, summarizing some of the grammatical features which have been practiced in the drills. These brief summaries are intended to provide - in compact form - what might be found in a reference grammar. Actually, the learning of formal grammatical "rules" is not an integral part of the method on which this course is based. Rather, the student learns the structural essentials of the language as he proceeds from drill to drill. On the other hand, these occasional notes should enable the student to gain a certain perspective of Yoruba grammatical structure; they will also be useful to the student who wishes to determine the areas in which he may need additional practice.

Patterns. In reviewing some of the materials included in the first year course (materials which the student should come to control with every increasing proficiency), it is desirable and practical to think of Yoruba sentences and constructions in terms of fixed patterns. A pattern may be described as a set of forms which always occur in a given sentence and which, in fact, make up the essential core of that type of sentence. One example may suffice; in Yoruba, the pattern connected with asking or giving a persons name is the following:

1 2 3

kí }
(šé) --- } l-orúkɔ + ---

The pattern may be thought of as having three positions: position 1 is filled by /kí/, if it is an inquiry after a name, by a name, if information is given. Position 2 is always occupied by /l-orúkɔ/; position three is filled by a possessive pronoun, a noun or a noun phrase. In case confirmation is sought concerning someone's name, /šé/ precedes the name in position 1. It is most desirable that the student think of sentences in terms of such patterns so that if, for instance, the need for giving a name arises, the above pattern will automatically appear; the rest will merely be a matter of filling the empty slots with appropriate vocabulary.

In the next few lessons some of the essential patterns learned during the first year will be cited - in terms of pattern formulas - in the section dealing with grammatical notes.

Unit I - Lesson 2

A. Drills.

šé ebi ń-kpa ɔmɔ rɛ	is your child hungry?
bɛ́ɛ̀ kɔ́, òǹgbɛ ni ń-gbɛ ɛ́	no, he's thirsty
šé ó rɛ̀ ɛ́	is he tired?
bɛ́ɛ̀ kɔ́, inú ḿ-bí i	no, he's angry
šé otútù mú u	does he feel cold?
bɛ́ɛ̀ kɔ́, ooru l-ó mú u	no, he feels hot
šé ara rɛ̀ kò-dá	is he not well?
ara rɛ̀ dá, šùgbɔ̃́ inú rɛ̀ bàjɛ́	he is well, but he is sad
šé o‸ḿ-bínú sí mi	are you angry at me?
bɛ́ɛ̀ ni, mo ḿ-bínú sí ɔ	yes, I'm angry at you
šé inú rɛ dũ̀	are you happy?
bɛ́ɛ̀ kɔ́, inú mi bàjɛ́ kpúkpɔ̀	no, I'm very unhappy

fṹ wa l-óńjɛ	give us food
ebi ń-kpa wá kpúkpɔ̀	we're very hungry
a kòì-jɛũ	we haven't eaten yet
Ɔ̀jó sɔ kpé ebi ń-kpa òũ	Ojo said he was hungry
mo mɔ̀ kpé ebi ń-kpa á	I know that he is hungry
šé ebi ń-kpa ìwɔ	are you hungry?
ebi kò-kpa mí, šùgbɔ̃́ òǹgbɛ ń-gbɛ mí	I'm not hungry, but I'm thirsty
tí o kò-bá jɛũ ebi yó-kpa ɔ́	if you don't eat, you'll be hungry
n̄ ò-fɛ́ jɛũ; n̄ ò-lè jɛũ	I don't want to eat; I can't eat
n̄ ò-lè jɛũ nítorí-kpé ara mi kò-dá	I can't eat, because I'm not well
šé ó rɛ̀ ɔ́	are you tired?
mo sɔ fṹ ɔ kpé ó rɛ̀ mí	I told you I was tired

ó rɛ̀ mí nítorí-kpé išɛ́ mi le kpúkpɔ̀	I'm tired, because my work is very hard
ó rɛ̀ mí, šùgbɔ̃́ n̄ ò-lè sũ̀	I'm tired, but I can't sleep
šé inú rɛ bàjɛ́	are you unhappy?
inṹ wa bàjɛ́ nítorí-kpé ɔmɔ wa máa-ń-sɔkṹ nígbà gbogbo	we're unhappy, because our child cries all the time
ɔmɔ ɔdṹ mélǒ l-ɔmɔ yĩ́	how old is your child?
ɔmɔ ɔdṹ kã ààbɔ̀ l-òũ	he is one and a half
šé ara rɛ̀ kò-dá	is he not well?
inú rɛ̀ bàjɛ́	he is unhappy
šé àwɔ̃ ènìà yĭ ḿ-bínú sí ɔ	are these men angry at you?
inú ḿ-bí wɔ̃ kpúkpɔ̀	they're very angry
ší ìlɛ̀kũ̀ nâ	open the door
ooru mú ìyá wa	our mother feels warm
šé ooru mú ìwɔ	do you feel warm?
rárá, otútù ni ó mú mi	not at all; I feel cold
o ní láti ší ìlɛ̀kũ̀ nâ nítorí-kpé ooru mú ɔmɔ mi	you have to open the door, because my child feels hot
mo mɔ̀ kpé ooru mú u	I know that he feels warm
ó sɔ fṹ mi kpé ó rɛ̀ ɛ́	he told me he was tired
nígbà tí bàbá mi bá lɔ s-Ɛ́kǒ inú mi yó-bàjɛ́	when my father goes to Lagos, I'll be unhappy
inú Àlàkɛ́ bàjɛ́ nígbà tí ɛ̀gbɔ̃́ rɛ lɔ s-Ɛ́kǒ	Alake was unhappy when your brother went to Lagos
inú rɛ̀ yó-dũ̀ nígbà tí Ɔ̀jó bá kpadà	she will be happy when Ojo returns
tí o kò-bá šišɛ́ inú yő-bĭ mi	if you don't work, I'll be angry
ɔkɔ̀ mi dára tő tìrɛ	my car is as good as yours
šé o ní ìwé tó tèmi	do you have as many books as I?
mo ní ìwé ju tìrɛ lɔ	I have more books than you

a kò-ní ìwé tṍ ti bàbá yĩ́	we don't have as many books as your (pl) father
šûgbɔ̃́ mo ti-ka ìwé ju òũ lɔ	but I have read more books than he
šé o ga tó mi	are you as tall as I?
n̄ ò-ga tó ɔ	I'm not as tall as you
šùgbɔ̃́ mo ga ju ɛ̀gbɔ̃́ rɛ lɔ	but I'm taller than your brother
ɛ̀gbɔ̃́ rɛ šišɛ́ jù wá lɔ	your brother worked more than we
mo lè šišɛ́ tó wɔ̃	I can work as much as they
mo dàgbà ju àwɔ̃ ènìà yǐ lɔ	I'm older than these people
mo dàgbà jù-lɔ	I'm the oldest
o ò-gbɔ̃́ tó ɔ̀ré rɛ	you're not as intelligent as your friend
ó gbɔ̃́ jù-lɔ	he's the most intelligent
a ń-gbé ilé títóbi ju tiyĩ́ lɔ	we live in a larger house than you
ašɔ yǐ wɔ̃́ ju tìrɛ lɔ	this cloth is more expensive than yours
oníšòwò yǐ máa-ń-ta ašɔ kpṹkpɔ̀ ju tiwa lɔ	this merchant sells cheaper cloth than we
ašɔ rɛ̀ kpɔ̀ jù-lɔ	his cloth is cheapest
olùkɔ́ wa dára jù-lɔ nínú àwɔ̃ olùkɔ́ ní iléɛ̀kɔ́ yǐ	our teacher is the best among the teachers in this school
mo l-ɔ́mɔ ju ɛ̀gbɔ̃́ mi lɔ	I have more children than my brother
ɛ̀gbɔ̃́ mi l-ɔ́mɔ tó tìrɛ	my brother has as many children as you
ilé wa tóbi tó ti ɔ̀gá mi	our house is as large as the boss's (house)
ilé rɛ̀ kò-tóbi jù-lɔ	his house is not the largest
bàbá rɛ gbɔ̃́ ju àwɔ̃ ɛ̀gbɔ̃́ rɛ̀ méjì lɔ	your father is more intelligent than his two brothers
ìyàwó Ŏjó l-ɛ́wà jù-lɔ nínú gbogbo àwɔ̃ obǐrĩ	Ojo's wife is the most beautiful among all women

ó máa-ń-se ɔbɛ̀ ilá dáradára ju Àlàkɛ́ lɔ	she cooks better okra soup than Alake
ɔbɛ̀ t-ó máa-ń-sè kò-dára tó tèmi	the soup she cooks is not as good as mine
ta l-ó l-ɔ́kɔ̀ títóbi jù-lɔ	who has the largest car?
ɔkɔ̀ Òjő l-ó tóbi jù-lɔ	it's Ojo's car that is biggest
bàbá mi dàgbà jù-lɔ nínú ɛbí wa	my father is the oldest in our family
omi yǐ tutù ju ɛmu nâ lɔ	this water is colder than the palmwine

B. Comprehension. Listen to the informant or turn to tape selection 1-2-B. Give the English equivalent of the sentences you hear.

C. Questions and Answers. Listen to the informant or turn to tape selection 1-2-C. Answer all questions with a complete Yoruba sentence. No question will be given more than twice; by then you will be expected to answer.

D. Conversational Drill. The following conversation takes place in a shop where meat is sold. It is worth noting that in such a shop items are sold and priced in terms of standard weight units, and that it is therefore less appropriate to bargain at great length. In the more traditional type of Yoruba market one would be less likely to encounter standard weights, and there would be a great deal more bargaining. (The two people involved in the following conversation are a customer and shopkeeper.)

C.	mo fɛ́ ìwɔ̃̀ méjì láti ibi itã.	I want two pounds from the thigh.
S.	šílè méjì àti tɔ́rɔ́ ni ìwɔ̃̀ kã.	One pound is 2/3.
C.	t-ọ́ bá wɔ̃́ tó báũ, n̄ kòní-rà ju ìwɔ̃̀ kã lɔ.	If it is as expensive as that, I won't buy more than one pound.
S.	n-íhĩ̌ l-ɛrã ti kpɔ̀jù; l-ɔ́sɛ̀ t-ó kɔjá šílè mɛ́ta ni ìwɔ̃̀ kã.	It's here that meat is cheapest; last week a pound cost three shillings.
C.	eélǒ ni ìwɔ̃̀ méjì?	How much are two pounds?
S.	ìwɔ̃̀ méjì jɛ́ šílè mérĩ àabɔ̀.	Two pounds cost 4/6.
C.	mo fɛ́ ɛrã ɛ̀dɔ̀.	I want some liver.
S.	títóbi tàbí kékeré?	Large or small?

C.	mo fɛ́ mɔ iye tí ɛ ń-ta ìwɔ̃̀ kã kí n̄ tó mɔ iye tí n̄ ó-rà	I want to know at how much you're selling a pound, to be in a position to know how much I'll buy.
S.	šílè mɛ́ta ààbɔ̀ ni ìwɔ̃̀ kã.	One pound costs three shillings and sixpence.
C.	gbogbo n̄ǹkã tiyĩ́ l-ó wɔ̃́ kpúkpɔ̀.	It's all your things that are very expensive.
S.	ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà l-ó fɛ́ ɛrã̧ ɛ̀dɔ̀, ìdíirɛ̀ sì ni yĭ t-ó fi wɔ̃ tó bɛ́ɛ̀.	Lots of people want liver, and that's the reason that it is expensive like this.
C.	kò-burú; mo fɛ́ ìwɔ̃̀ kã àti ààbɔ̀.	All right; I want one and a half pounds.
S.	gbogbo rɛ̀ jɛ́ šílè mɛ́sã̌ àti kɔ́bɔ̀ mɛ́sã̌.	It's nine shillings and nine pence all of it.
C.	gba šílè mɛ́wǎ kí o fṹ mi ní tɔ́rɔ́. ǹjɛ́ ɛ l-ɛ́rã ɛlɛ́dɛ̀?	Take 10/- and give me threepence. - Do you have pork?
S.	rárá; èmi kìí-ta ɛrã ɛlɛ́dɛ̧̀ nítorí-kpé ìmàle ni mí.	Certainly not; I don't sell pork, because I am Moslem.
C.	níbo ni mo ti lè rí ní àdúgbò yĭ?	Where can I get some in this neighborhood?
S.	ɔ̀rɛ́ mi t-ó wà ní ilé kpukpa l-ó máa-ń-ta ɛrã ɛlɛ́dɛ̀.	My friend in the red house sells pork.
C.	ɛ šeé, adúkpɛ́.	Thank you.

E. Drills. The following drills are designed to provide further practice of some of the new material included in the preceding conversation exercise.

kí ni ìwɔ̃̀ ɛrã yĭ	what is the weight of this meat?
ǹjɛ́ o wɔ̃ ɛrã nâ	did you weigh the meat?
mo wɔ̃̀ ɔ̃́	I weighed it
tṹ ũ wɔ̃̀ (tṹ wɔ̃̀ ɔ̃́)	weigh it again
ɛ̀dɔ̀ yĭ tɛ (gbé) ìwɔ̃̀ méjì àti ààbɔ̀	this liver weighs two and a half pounds
a fɛ́ ra awɔ̃́ ɛrã	we want to buy some beef tongue
eélǒ ni ɛ ń-ta ɛsɛ̀ ɛlɛ́dɛ̀	at how much are you selling pig's feet?

tí o bá sɔ fṹ mi iye tí o fɛ́ gbà, n̄ ó-lè mɔ̀ bí mo ti fɛ́ rà tó	if you tell me the price you want to accpt, I'll be able to know how much I want to buy
ìdíirɛ̀ tí ɛrã rɛ fi wɔ̃́ tó báyǐ	why is your meat so expensive?
ɛrã kpɔ̀ níhĩ̌ yǐ; èyí tí ó dára jù nìkã l-a máa-ń-tà	meat is cheap here; only that which is best is what we sell
šé o máa-ń-ta ɔkã̀ ɛrã n-íhĩ̌ yǐ	do you sell beef heart here?
wɔ̃́ ra išu ní šílè mɛ́ta ìlé kã	they bought yam at 3/- a pile
tí o bá gba šílè méjì àabɔ̀ ìlé kã, n̄ ó-ra ìlé márũ̌	if you accept 2/6 a pile, I'll buy five piles
šé wɔ̃́ máa-ń-ta obì ní àdúgbò yǐ	do they sell kola in this neighborhood?
eélǒ ni wɔ̃́ ń-tà á	at how much are they selling it?
eélǒ l-ɛyɔ méjì	how much are a couple? (= two items)
šé owó obì ti-lé) šé obì ti-léwó)	has the price of kola gone up?
gbogbo n̄ǹkã l-ó ti-léwó nínú ɔdṹ t-ó kɔjá	everything has gone up during the past year
mo fɛ́ obì, sìgá àti bátírì méjì	I want kola, cigarettes and two batteries
eélǒ ni gbogbo rɛ̀ jɛ́) eélǒ ni iye gbogbo rɛ̀)	how much is all of that?
tí o kò-bá fɛ́ rà n-íhĩ, o lè lɔ s-ɔ́jà	if you don't want to buy here, you can go to the market
eélǒ l-àwɔ̃ ɛtù	how much are the guinea fowl?
ó sã šílè márũ̌ fṹ gbogbo àwɔ̃ ɛyĩ	he paid me 5/- for all the eggs
o jɛ mí ní šílè mɛ́fà; fṹ mi ní šílè mɛ́wǎ kí n̄ fṹ ɔ ní mɛ́rĩ	you owe me 6/-; give me 10/-, and I'll give you 4
šílè mɛ́wǎ l-ɛyĩ méjìlá	one dozen eggs costs 10/-
ìyɛn ti-ga jù; kí l-ó še tí o kò-gba šílè mɛ́jɔ àabɔ̀	that's too high; why don't you accept 8/6?

F. Grammatical Notes. Before presenting a number of grammatical patterns for

review, a number of symbols and abbreviations must first be explained. S represents any noun or pronoun subject; S (´) indicates that, if the subject is a noun or noun phrase, it must end on a high tone; N stands for any noun or noun phrase; V represents any verb stem; V(hta) means that high tone alternation is operative with a particular verb stem; two or more forms separated by / occur alternately depending on the environment; forms occurring with a dash (-) may be regarded as affixes. (Additional symbols will be explained as they are introduced.)

P.1. Question Pattern: "What".

kí ni/l- yǐ/S (+ verbal construction)

P.2. Question Pattern: "Who".

ta ni/l- yǐ/S (+ verbal construction)

P.3. Sentence Pattern: "Basic".

S(´) V (+ - - -)

P.4. Sentence Pattern: "Progressive".

S ń-V (+ - - -)

P.5. Sentence Pattern: "Basic Negative".

(S) kò-/ò-V(hta) (+ - - -)

(S) here means that a third person singular pronoun subject is zero.

P.6. Sentence Pattern: "Future".

(S) yó-/ó-V(hta) (+ - - -)

P.7. Sentence Pattern: "Future Negative".

(S) kòní-V (+ - - -)

P.8. Sentence Pattern: "Perfect".

S(´) ti-V (+ - - -)

P.9. Sentence Pattern: "Perfect Negative".

(S) kòì-/kòìtiì-V(hta) (+ - - -)

P.10. Sentence Pattern: "Perfect Continuous".

S(´) ti-ń-V (+ - - -)

P.11. Sentence Pattern: "Perfect Continuous Negative".

(S) kò-ti-ń-V (+ - - -)

This pattern may also be translated as a past habitual negative.

P.12. Sentence Pattern: "Habitual".

S(´) máa-ń-V (+ - - -)

P.13. Sentence Pattern: "Habitual Negative".

(S) kìí-/kòí-V (+ - - -)

The above represent the most fundamental verbal constructions in Yoruba. In reviewing them, the student would do well to construct at least five actual sentences to illustrate each pattern.

Unit 1 - Lesson 3

A. Drills.

šé o fɔ àwɔ̃ ɛ̀wù rɛ	did you wash your garments?
mo fi ɔš́ɛ àti omi gbígbóná fɔ̀ wɔ̃́	I washed them with soap and hot water
a fi igi lu ajá Òjó	we beat Ojo's dog with a stick
šé o lè fi ɔ̀bɛ gé ɛrã nâ	can you cut the meat with a knife?
wɔ̃ ó-fi àdá gé ìrèké nâ	they will cut the sugarcane with a machete
a ò-lè fi ɔfà kpa erĩ	we can't kill elephants with arrows
o ní láti fi ɔwɔ́ fɔ ɛ̀wù yǐ	you have to wash this garment by hand
Bàbátṹdé yó-fi ìbɔ̃ kpa ɛkũ̀ nâ	Babatunde will kill the leopard with a gun
fi šíbí lá ɔbɛ̀ ilá yǐ	eat this okra soup with a spoon
má fi àlùmɔ́gàjí gé ašɔ mi	don't cut my cloth with scissors
n̄ kòní-gba šílè méfà fṹ ɛ̀fɔ́ yǐ	I won't accept 6 shillings for this vegetable
fi sísì síi	add sixpence to it
wɔ̃́ fɛ́ fi àáké gé àwɔ̃ igi yǐ	they want to cut these trees with an axe
šé o ò-lè fi ɔ̀bɛ gé ɛrã nâ	can't you cut the meat with a knife?
šé o fɛ́ fi ɔkɔ́ gbĩ išu	do you want to plant yam with a hoe?
mo fɛ́ kí o fi ɔšɛ fɔ ɛ̀wù rɛ	I want you to wash your garment with soap
šé o fɛ́ kí a bá ɔ lɔ	do you want us to go with you?
a fɛ́ kí o kɔ̀wẹ́ sí ìyá rɛ	we want you to write to your mother
ta l-ó fɛ́ kí n̄ ra obì	who wants me to buy kola?
mo fɛ́ kí ɛ̀gbɔ̃́ rɛ rã̀ mí l-ɔ́wɔ́	I want your brother to help me

a fɛ́ kí àwɔ̃ ɔmɔ wa sũ̀ n-ísĩsĩ̀ yĭ	we want our children to sleep now
šé o fɛ́ kí n̄ fṹ ɔ l-ówó	do you want me to give you money?
mo fɛ́ kí ọ sã šílè mɛ́wǎ fṹ mi	I want you to pay me ten shillings
ó fɛ́ kí n̄ fṹ òũ l-ómi tútù	he wanted me to give him cold water
šé wɔ̃́ fɛ́ kí a ra ɛrã fṹ wɔ̃	do they want us to buy meat for them?
išu ni wɔ̃́ fɛ́ kí ɛ rà	it's yam they want you (pl) to buy
mo mɔ̀ kpé o fɛ́ sũ̀	I know that you want to sleep
šũgbɔ̃́ n̄ ò-fɛ́ kí o sũ̀ n-ísĩsĩ̀ yĭ	but I don't want you to sleep now
a fɛ́ kí o rã̀ wá l-ɔ́wɔ́ l-óko	we want you to help us on the farm
a mɔ̀ kpé o lè sũ̀ l-álɛ́	we know that you can sleep in the evening
šé o mɔ̀ kpé bàbá wa ti-lɔ s-Ɛ́kǒ	do you know that our father has gone to Lagos?
a ò-mɔ ìgbà tí yó-kpadà	we don't know when he'll return
šé bàbá rɛ mɔ̀ kpé òũ ní láti kpadà l-ɔ́la	does your father know that he has to return tomorrow?
ó sɔ fṹ mi kpé òũ mɔ̀	he told me that he knew
šé o mɔ̀ kpé a fɛ́ kí o rã̀ wá l-ɔ́wɔ́	do you know that we want you to help us?
ɛ sɔ fṹ mi kpé kí n̄ rã̀ yĩ́ l-ɔ́wɔ́	you (pl) told me to help you
eélǒ ni išu l-ɔ́jà	how much is yam in the market?
n̄ ò-mɔ iye tí wɔ̃́ fɛ́	I don't know how much they want
mo mɔ̀ kpé wɔ̃́ ń-tà á ní šílè mɛ́ta ìlé kã	I know they're selling it at 3/- a pile
šé o mɔ ibi tí mo ti lè rí išu dáradára	do you know where I can get good yam?
a ò-mɔ̀	we don't know
ɔ̀rɛ́ wa mɔ ibi tí o ti lè ri	our friend knows where you can get it
šé o mɔ̀ kpé ó fɛ́ yáwó l-ɔ́wɔ́ mi	do you know that he wanted to borrow from me?

mo mɔ̀ kpé o ò-fũ l-ówó	I know that you didn't give him money
a mɔ̀ kpé ó ní láti sã šílè márũ̌ fũ Ɔ̀jó	we know that he has to pay Ojo 5 shillings
sɔ fṹ mi n̄ǹkã tí ó wí	tell me what he said
ó sɔ fṹ mi kpé o ò-fɛ́ rã̀ ã́ l-ɔ́wɔ́	he told me that you didn't want to help him
a mɔ̀ kpé ara rɛ̀ kò-dá	we know that he isn't well
ta l-ó sɔ fṹ ɔ kpé ìyàwó rɛ wà l-ɔ́jà	who told you that your wife was in the market?
ɛ̀gbɔ̃́ rɛ̀ sɔ kpé Àdùkɛ́ lɔ s-Íbàdã̀	her brother said that Aduke went to Ibadan
šùgbɔ̃́ mo mɔ̀ kpé ó kpadà s-ílé l-ánǎ	but I know that she returned home yesterday
ta l-ó sɔ fṹ ɔ kpé mo fɛ́ kí o šišɛ́	who told you that I wanted you to work?
a mɔ̀ kpé a ní láti šišɛ́ l-ónĭ	we know that we have to work today
šé o sɔ fṹ ũ kpé kí ó wá	did you tell him to come?
ó sɔ fṹ mi kpé kí n̄ ra išu	he told me to buy yam
šé o sɔ fṹ wɔ̃ kpé ara rɛ kò-dá	did you tell them that you're not well?
mo gbɔ́ kpé inú ɛ̀gbɔ̃́ rɛ ˈbàjɛ́	I heard that your brother was unhappy
šé o gbɔ́ kpé bàbá Ɔ̀jó ti-kú	did you hear that Ojo's father had died?
šé o mɔ̀ kpé ṍ ń-kɔ́ èdè Yorùbá	did you know that he was studying Yoruba?
a gbɔ́ kpé bàbá rɛ yó-wǎ l-ɔ́la	we heard that your father will come tomorrow
šé ó sɔ fṹ ɔ kpé kí o kpe Ɔ̀jó	did he tell you to call Ojo?
Lékã l-ó sɔ fṹ mi kpé kí n̄ kpè	it was Lekan he told me to call
mo gbɔ́ kpé Lékã ní láti šišɛ́ l-óko	I heard that Lekan had to work on the farm
šé ó sɔ fṹ ɔ kpé kí o bá òũ lɔ	did he tell you to go with him?

a gbɔ́ kpé ó fɛ́ lɔ s-Ékŏ l-ónĭ	we heard he wanted to go to Lagos today
a sɔ fṹ ũ kpé kí ó má ra ɔkɔ̀ tũtũ	we told him not to buy a new car
a gbɔ́ kpé ó ti-ra kɛ̀kɛ́ dáradára kã	we heard he had bought a fine bicycle
šé n̄ ò-sɔ fṹ wɔ̃ kpé kí wɔ̃ ó-lɔ s-ílé	didn't I tell them to go home?
mo gbɔ́ kpé wɔ̃́ ti-lɔ dɛ ɛja	I heard they had gone fishing
sɔ fṹ mi ibi tí ɛ̀gbɔ̃́ rɛ wà	tell me where your brother is
n̄ kòní-sɔ fṹ ɔ n̄ǹkã tí ó wí	I won't tell you what he said
mo mɔ̀ kpé o fɛ́ bá mi sɔ̀rɔ̀	I know that you want to talk to me
a sɔ fṹ wɔ̃ kpé kí wɔ̃́ wá l-ágogo mɛ́fà	we told them to come at 6 o'clock
sɔ fṹ ũ kpé kí ó gbé àwɔ̃ ɛrù yĭ	tell him to carry these loads
a gbɔ́ kpé o rí ɛ̀bũ̀ gbà l-ɔ́wɔ́ ɔ̀rɛ́ rɛ	we heard you received a present from your friend
mo sɔ fṹ ɔ kpé kí o má wă l-ónĭ	I told you not to come today
a gbɔ́ kpé wɔ̃́ ń-ta kɛ̀kɛ́ ní kpɔ̃́ũ̀ mɛ́wă	we heard they were selling bicycles at ten pounds
mo mɔ̀ kpé owó ašɔ ti-lé	I know that the price of cloth has gone up
šé o mɔ̀ kpé ará Àkúrɛ́ ni Lékã	did you know that Lekan is from Akure?
a gbɔ́ kpé ará Ifɛ̀ l-òũ	we heard he was from Ife
mo gbɔ́ kpé kò-sí dɔ́kítà ní ìlú yĭ	I heard there were no doctors in this town
šé o gbɔ́ n̄ǹkã tí ó dé	did you hear what happened?

B. Comprehension. Listen to the informant or turn to tape selection 1-3-B. Give the English equivalent of the sentences you hear.

C. Questions. Listen to the informant or turn to tape selection 1-3-C. Answer each question with a complete Yoruba sentence.

D. Conversation 3. In the following conversation a stranger asks information

on how to get to a certain place. As might be expected some of the directions given are somewhat lengthy. It is advisable - for purposes of practice - to break long sentences up into stretches between commas or semicolons and to practice each stretch separately before attempting to utter an entire long sentence.

A.	níbo ni wɔ̃́ ti ń-wɔ ɔkɔ̀ ɔ̀yɔ́?	where do they get the car to Oyo?
B.	ɔkɔ̀ ɔ̀yɔ́ wà ní Bɛ̣́ɛ́rɛ́ àti Ɔ̀gũ̀kpa, šùgbɔ̃́ àwɔ̃ ti Ɔ̀gũkpa ni ó máa-ń-yá kpúkpɔ̀.	cars for Oyo are at Bere and Ogunpa, but the ones of Ogunpa go much faster. (very quickl,)
A.	wákàtí mélŏ l-ó máa-ń-gbà kí ó tó dé ɔ̀yɔ́?	how long does it take before it reaches Oyo?
B.	tí kò-bá dúró kpúkpɔ̀ l-ɔ́nà, kòní-gbà ju wákàtí kã lɔ.	if it does not stop a lot on the way, it won't take more than one hour.
A.	eélŏ ni wɔ̃́ máa-ń-gbà fṹ ɛnìkã?	how much do they get for anyone?
B.	šílè méjì l̖-owó àgbà, šùgbɔ̃́ méjì ààbɔ̀ ni sɛkɔ̃ klas.	two shillings is the adult fare, but second class is 2/6.

A.	jɔ̀wɔ́, sɔ fṹ mi bí mo ti še le dé ilé ɔlɔ́ya.	please, tell me how I can reach the house of the worshippers of Oya.
C.	ɔ̀nà tí ó yájù jɛ́ kɔ̀rɔ̀kɔ̀rɔ̀, ó sì lè dā ènìà ní ojú rú.	the way which is fastest is crooked, and it can confuse people's eyes.
	n̄ǹkã tí ó dára jù ni kpé kí ɛ wɔ ɔkɔ̀ taksí ní ɔ̀hṹ ũ,	what is best is that you should take a taxi in that place there,
	kí ɛ sì sɔ ibi tí ɛ ń-lɔ; ní ìwɔ̃̀ n̄ǹkã bí ìšɛ́jú mɛ́wǎ yó-gbě yī̀ dé-bɛ̀.	and in addition tell where you're going; in about something like 10 minutes it will carry you there.
A.	ɛ šeé, adúkpɛ́ kpúkpɔ̀.	thanks, thanks a lot.

E. Drills.

mo wɔ ɔkɔ̀ lɔ s-Ɛ́kŏ	I went to Lagos by car
báwo l-o ó-ti še lɔ s-Ífɛ̀	how will you go to Ife?
n̄ ó-wɔ ɔkɔ̀ lɔ	I'll go by car
níbo l-a ti lè wɔ ɔkɔ̀ Ifɛ̀	where can we take a car to Ife?
šé ɔkɔ̀ yǐ máa-ń-dúró kpúkpɔ̀ l-ɔ́nà	does this car stop much on the road?

kò-dúró l-ɔ́nà l-ánǎ	it didn't stop on the road yesterday
o ó-dě Ɛ̀kó ní n̄ǹkã bí wákàtí kã ààbɔ̀	you'll reach Lagos in something like an hour and a half
ó yá	it's time
ońjɛ yá	it's time to eat
ó yá kí a lɔ ilé	it's time for us to go home
ő yá mi	I came in good time
èyí l-ó yájù	this is faster (fastest)
ɔ̀nà yǐ yá	this road is faster
ó dà mí l-őjú rú	it confuses me
ɔ̀nà yǐ da ènìà l-ójú rú	this road confuses people
ó rú mi l-ójú	it confused me
kí n̄ tó lɔ n̄ ó-jɛũ	before I go, I'll eat
ɛ̀gbɔ̃́ wa ti-lɔ kí a tó dé ilé	our brother had left before we reached the house.

F. Grammatical Notes. This section continues the listing of important sentence patterns begun in the previous lesson.

P.14. Sentence Pattern: "Naming".

kí }
--- } l-orúkɔ - - -

In position 1, /kí/ introduces the question; otherwise position (1) is occupied by a name form. Position (3) is filled by either a possessive or a noun phrase.

P.15. Sentence Pattern: "Age".

ɔmɔ ɔdṹ { mélǒ } ni - - -
{ --- }

In position (2), /mélǒ/ occurs in questions; otherwise the position is filled by a modifying numeral.

P.16. Idiomatic Pattern: "Hunger".

ebi | | kpa - - -

The position enclosed by | will contain verbal prefixes, if needed; an

object pronoun or noun phrase occurs in final position.

P.17. Idiomatic Pattern: "Thirst".

òǹgbɛ | | gbɛ - - -

P.18. Idiomatic Pattern: "Heat".

ooru | | mú - - -

P.19. Idiomatic Pattern: "Cold".

otútù | | mú - - -

P.20. Idiomatic Pattern: "Happiness".

inú - - - | | dù̃

P.21. Idiomatic Pattern: "Sadness".

inú - - - | | bàjɛ́

P.22. Idiomatic Pattern: "Health".

ara - - - | | dá

Verbal prefixes, including the negative, may fill the position immediately preceding /dá/.

P.23. Idiomatic Pattern: "Anger".

inú ḿ-bí - - -

When necessary, certain other verbal prefixes may replace /ḿ-/.

P.24. Idiomatic Pattern: "Goal-directed Anger".

S bínú sí - - -

P.25. Idiomatic Pattern: "Tiredness".

ó rɛ̀ - - -

P.26. Idiomatic Pattern: "Origin".

a) $\text{ará} \left\{ \begin{array}{c} \text{ibo} \\ \text{----} \end{array} \right\} \text{ni} \ \text{- - -}$

In position 2, /ibo/ signals the question; otherwise, the position is filled by a place name.

b) S jɛ́ ará - - -

The final position in this sequence is filled by a place name.

Unit I - Lesson 4

A. Drills.

šé o mɔ ìgbà tí ó lɔ s-Íbàdã̀	do you know when he went to Ibadan?
kò-sɔ fṹ wa ìgbà tí òũ yó-lɔ	he didn't tell us when he would go
a ò-mɔ ìgbà tí yó-kpadà	we don't know when he'll return
šé ó sɔ fṹ ɔ ìgbà tí òũ yó-kpadà	did he tell you when he would return
mo mɔ ìgbà tí yó-kpadà	I know when he will return
a ò-mɔ ìgbà tí yó-wɔ ɔkɔ̀ lɔ s-Ékǒ	we don't know when he'll take a car to Lagos (go to Lagos by car)
šé o rã́tí ìgbà tí o rí i	do you remember when you saw him?
n̄ kòní-sɔ fṹ ɔ ìgbà tí mo rí i	I won't tell you when I saw him
šé o lè sɔ fṹ mi ìgbà tí ɔkɔ̀ yǐ yó-dě Èkó	can you tell me when this car will reach Lagos?
yó-dě Èkó l-ágogo márũ̌	it will reach Lagos at five o'clock
šé o mɔ ìgbà tí ìyá rɛ yó-se ɛrã nâ	do you know when your mother will cook the meat?
n̄ ò-mɔ ìgbà tí yó-kpadà láti ɔjà	I don't know when she'll return from the market
šé ó sɔ fṹ yĩ́ ìgbà tí òũ yó-kɔ ìwé kã sí ìyá òũ	did he tell you (pl) when he'll write a letter to his mother?
a ò-mɔ ìgbà tí ó rí ìwé rɛ gbà	we don't know when he received your letter
sɔ fṹ mi ìgbà tí o fɛ́ kí n̄ rã̀ ɔ́ l-ɔ́wɔ́	tell me when you want me to help you
šé o mɔ ìgbà tí yó-kpè ɔ́	do you know when he'll call you?
mo sɔ fṹ ũ ìgbà tí ó ní láti kpè mí	I told him when he has to call me
šé o lè sɔ fṹ wa ìgbà tí ó ti-ro oko tã	can you tell us when he finished hoeing the farm
a lè sɔ fṹ yĩ́ ìgbà tí ó lɔ ro oko	we can tell you (pl) when he went to hoe the farm
šé wɔ̃́ mɔ ìgbà tí ó ḿ-bɔ̀	do they know when he is coming?

kò-sɔ fṹ wɔ̃ ìgbà tí òũ yó-wǎ	he didn't tell them when he will come
šé o gbɔ́ nígbà tí mo wɔlé	did you hear when I came in?
mo gbɔ́ nígbà tí o ń-sɔkṹ	I heard you crying
šé o mɔ ibi tí ègbɔ̃́ mi wà	do you know where my brother is?
n̄ ò-mɔ ibi tí ó lɔ	I don't know where he went
sɔ fṹ wa ibi tí o ti rí bàbá Àjàyí	tell us where you saw Ajayi's father
a mɔ ibi tí bàbá rɛ yó-ti ra ašɔ	we know where your father will buy cloth
šé ɛ mɔ ibi tí Òjó ti ń-sũ̀	do you know where Ojo is sleeping?
a mɔ ibi tí yó-ti sũ̀ l-álɛ́ yǐ	we know where he will sleep this evening
wɔ̃ ò-sɔ fṹ mi ibi tí wɔ̃́ ti jɛũ l-ánǎ	they didn't tell me where they ate yesterday
a sɔ fṹ ũ ibi tí àwɔ̃ ɔmɔ òũ ti ń-šeré	we told him where his children were playing
sɔ fṹ wa ibi tí o ti kpa ɛkũ̀ yǐ	tell us where you killed this leopard
sɔ fṹ mi ibi tí mo ti lè rí ɛrã ɛlɛ́dɛ̀	tell me where I can get pork
n̄ ó-sɔ fṹ ɔ̣ ibi tí wɔ̃́ ti ń-tà á	I'll tell you where they are selling it
šé o lè sɔ fṹ wa ibi tí ilɛ́ Òjó wà	can you tell us where Ojo's house is?
a ó-sɔ fṹ ɔ ibi tí o ti lè ra išu	we'll tell you where you can buy yam
šé o mɔ ibi tí wɔ̃́ ti ń-wɔ ɔkɔ̀ ɔ̀yɔ́	do you know where they get the car to Oyo?
n̄ ó-sɔ fṹ ɔ ibi tí o ti lè wɔ ɔkɔ̀ taksí	I'll tell you where you can get a taxi
sɔ fṹ mi n̄ǹkã tí o ń-še	tell me what you are doing
n̄ ò-fɛ́ sɔ fṹ ɔ n̄ǹkã tí mo ń-še	I don't want to tell you what I am doing
šé o mɔ n̄ǹkã tí ó ń-rà l-ɔ́jà	do you know what he is buying in the market?
kò-sɔ fṹ mi n̄ǹkã tí òũ yó-rà	he didn't tell me what he would buy

šé o mɔ n̄ǹkã tí a rí	do you know what we saw?
ɛ sɔ fṹ mi n̄ǹkã tí ɛ rí	tell (pl) me what you saw
šé o gbɔ́ n̄ǹkã tí ó wí	did you hear what he said?
sɔ fṹ wa n̄ǹkã tí o gbɔ́	tell us what you heard
šé ó gbɔ́ n̄ǹkã tí ó dé	did he hear what happened?
mo fɛ́ mɔ n̄ǹkã tí ó dé	I want to know what happened
a ò-lè sɔ fṹ wɔ̃ n̄ǹkã tí bàbá wɔ̃ wí	we can't tell them what their father said
a ò-lè gbɔ́ n̄ǹkã tí ó wí	we couldn't hear what he said
šé ọ mɔ n̄ǹkã tí Ŏjó yá l-ɔ́wɔ́ ɛ̀gbɔ̃ rɛ	do you know what Ojo borrowed from your brother?
a ò-mɔ ɛni tí ó kpè ɔ́	we don't know who called you
šé o mɔ ɛni tí ó mu ɛmu nâ	do you know who drank the palm wine?
n̄ ò-lè sɔ fṹ ɔ ɛni tí ó mu ú	I can't tell you who drank it
mo fɛ́ mɔ ɛni tí yó-rã̀ mí l-ɔ́wɔ́	I want to know who will help me
o ní láti sɔ fṹ mi ɛni tí ó fɛ́ rí mi	you must tell me who wants to see me
šé wɔ̃́ sɔ fṹ ɔ ɛni tí yó-bǎ mi lɔ s-Ɛ́kǒ	did they tell you who'll go to Lagos with me?
a ò-mɔ ɛni tí ó ḿ-bá bàbá rɛ šišɛ́	we don't know who is working with your father
mo fɛ́ mɔ ɛni tí ó yáwó l-ɔ́wɔ́ rɛ	I want to know who borrowed money from you
ó sɔ fṹ wa ɛni tí ó ti-tɔ́jú òũ	he told us who had taken care of him
o ní láti sɔ fṹ mi ɛni tí o fɛ́ rí	you must tell me whom you want to see
o ní láti sɔ fṹ mi n̄ǹkã tí o fɛ́ rí	you must tell me what you want to see
n̄ ò-mɔ ɛni tí ó fṹ ɔ ní kɛ̀kɛ́ yǐ	I don't know who gave you this bicycle
n̄ ò-rãtí ɛni tí ó fṹ mi	I don't remember who gave it to me

báwo ni mo ti še lè lɔ s-Ékǒ	how can I go to Lagos?
báwo l-Ǒjó ti še rã̀ ɔ́ l-ɔ́wɔ́	how did Ojo help you?
šé o mɔ̀ bí mo ti še fɔ ašɔ yǐ	do you know how I washed this cloth?
sɔ fṹ mi bí mo ti še lè rí owó	tell me how I can get money
báwo l-o ti še ší ìlɛ̀kũ̀ yǐ	how did you open this door?
sɔ fṹ mi bí o ti še mɔ̀ kpé mo ḿ-bɔ̀	tell me how you knew I was coming
sɔ fṹ wa bí a ti še lè rã̀ ɔ́ l-ɔ́wɔ́	tell us how we can help you
mo fɛ́ mɔ̀ bí o ti še kpa ajá yǐ	I want to know how you killed the dog
báwo l-o ó-ti še kpa adìɛ nâ	how will you kill the chicken?
báwo l-a ti še ń-se ɔbɛ̀ ilá	how does one cook okra soup?
báwo l-o ti máa-ń-dé iléɛ̀kɔ́ l-ójojúmɔ́	how do you get to school every day?
báwo̖ ni bàbá rɛ yó-ti še kpadà láti ìbàdã̀	how will your father return from Ibadan?
sɔ fṹ mi bí mo ti še lè rã ìyá wa l-ɔ́wɔ́	tell me how I can help our mother
n̄ ó-sɔ fṹ ɔ bí o ti še lè tɔ́jú rɛ̀	I'll tell you how you can take care of her

B. Comprehension. Listen to the informant or turn to tape selection 1-4-B. Give the English equivalent of the sentences you hear.

C. Questions. Listen to the informant or turn to tape selection 1-4-C. Answer each question with a complete Yoruba sentence.

D. Conversation 4. As in the previous lesson, in this conversation a stranger is asking directions. Since some of the answers are quite lengthy, it is again recommended that long utterances be broken up into suitable short components.

A.	jɔ̀wɔ́, sɔ fṹ mi ɔ̀nà tí mo lè gbà dé òkè Màkpó.	Please, tell me what road to take to get to Mapo Hill.
B.	tí o bá lɔ tààrà ní or̬í títì yǐ fṹ n̄ǹkã bí ìšɛ́jú márũ̌, o ó-rǐ ilé alágbɔ̃ l-ɔ́wɔ́ ɔ̀tṹ;	If you go straight on this street for about 5 minutes, you will see the P-Z Store on the right;

	tí o bá ti-kɔjá ilé nâ díɛ̀ s-íwájú, kí o yà sí ɔwɔ́ òsì, kí o sì rĩ̀ títí tí o ó-fi dé ibi tí ɔ̀nà ti yà sí mɛ́ta.	when you have passed that house a little ahead, you should turn left, and you should walk until you will reach the place where the road branches into three.
A.	irú ilé alágbɔ̃ wo ni èyí tí o wí, ašɔ ni wɔ̃́ ń-tà níbɛ̀ ni tàbí ɔkɔ̀?	Which kind of P-Z Store is this you mentioned, is it cloth they're selling there or cars?
B.	kò-sí ilé alágbɔ̃ méjì l-ɔ́nà ibi tí mo júuwe.	There aren't two P-Z Stores on the road I described.
	ɔ̀kã nâ ni oríšǐríšǐ n̄ǹkã ni wɔ̃́ sì ń-tà níbɛ̀.	It is the only one, and it's different kinds of things they're selling there.
A.	kò-burú, mo ń-gbɔ́ àlàyé rɛ.	All right, I'm listening to your explanation.
B.	ɔ̀nà tí ó yà sí ɔwɔ́ ɔ̀tṹ ni kí o gbà títí o ó-fi dé iléèwé kã tí ó wà ní etí odò;	The road which turns right it is you should take until you will reach a school which is on a riverbank;
	láti ibɛ̀ lɔ ɔ̀nà tí ó lɔ sí ɔwɔ́ òsì ni o ó-gbà títí o ó-fi dé ɔjà elékpo.	from there a road which goes to the left it is you'll take until you will reach a market of palm oil sellers.
	tí o bá ti-dé ɔjà nâ, tí o sì wo iwájú, o ó-rǐ òkè Màkpó.	When you have reached that market, and if you look ahead, you will see Mapo Hill.
A.	o šeé, adúkpɛ́.	Thank you.

(Note: The P-Z (Patterson-Zochonis) chain of department stores in Nigeria has an emblem featuring a coconut; hence, it is known in Yoruba as ilé alágbɔ̃ or ilé ɔjà alágbɔ̃. Cp. àgbɔ̃ 'coconut'.)

Conversation 5. The following is designed to introduce the student to the various greetings and formulas of politeness for which the Yoruba people are famous all over West Africa. The participants are a young man of about 20 (A) and an older family man of approximately 45 (B).

A.	ɛ k-́ààárɔ̀	Good morning.
B.	k-́àárɔ̀; šé dáadáa ni?	Good morning; how are you?
A.	dáadáa ni, adúkpɛ́. ilé ń-kɔ́?	Fine, thank you. How is your household?
B.	dáadáa n-ílé. n̄ǹkã kò-še ɛnìkã.	All's well at home. Everyone's fine.

A.	šé dáadáa ni àwɔ̃ ìyá Àlàkɛ́ wà?	Is Alake's mother all right?
B.	ara rɛ̀ le; ìyá rɛ ń-kɔ́?	She's fine; how is your mother?
A.	wɔ̃́ wà, šùgbɔ̃́ ara wɔ̃ kò-dá l-ánǎ.	She's well, but yesterday she wasn't feeling well.
B.	kí ni n̄ǹkã tí ó mú u?	What bothered her?
A.	mo rò kpé otútù l-ó mú wɔ̃.	I think it was cold that bothered her.
B.	irú oògũ̀ wo ni ɛ rí fṹ ũ?	What kind of medicine did you get her?
A.	wɔ̃́ mu oògũ̀ otútù l-álɛ́ àná, mo sì rò kpé ara wɔ̃ yó-yǎ l-ónǐ.	She drank cold-medicine last night, and I think she'll be better today.
B.	tí o bá dé-lé, kí o kí i fṹ mi, èmi nâ yó-sì wá rí i ní ìrɔ̀lɛ́.	When you get home, greet her for me, and I myself will come see her in the early evening.
A.	ajé yó-wǎ o.	You will prosper indeed.
B.	àamĩ́; kí ìwɔ nâ o máa-yáwɔ́ išɛ́.	So be it; may you yourself do all right in your work.
A.	ó dàbɔ̀.	Good bye.

(The preceding passage contains a number of interesting and important features. Note, first of all, that the younger man uses the polite formula - with ɛ - in greeting the older, while the latter does not. Note also, that the younger man, in referring to both the older man's relatives and to his own mother, uses plural forms - àwɔ̃, wɔ̃, wɔ̃́. This is strictly a characteristic of polite behavior and shows proper upbringing. The exchange of good wishes at the end is also customary.

Make a note of the formula in line 4: n̄ǹkã kò-še ɛnìkã: 'a thing doesn't do anyone = nothing is doing anyone = everyone is fine'.)

E. Practice Sentences.

ó sɔ fṹ mi ɔ̀nà tí mo lè gbà dé Ìbàdã̀	he told me what road to take to get to Ibadan
ɔ̀nà wo ni wɔ̃́ lè gbà dé ilé ɔjà alágbɔ̃	by what road can they get to the P-Z Store?
mo sɔ fṹ ũ kpé kí ó yà sí ɔwɔ́ òsì	I told him to turn left
tí o bá gba ɔ̀nà tí ó yà sí ɔwɔ́ ɔ̀tṹ, o ó-dě ɔjà oníšu ní n̄ǹkã bí ìšɛ́jú mɛ́wǎ	if you take the road that turns right, you'll reach the yam sellers' market in about 10 minutes

irú ɔjà wo ni èyí tí ó wí	what kind of market was this he mentioned?
n̄ ò-gbɔ́ irú ɔjà tí ó wí	I didn't hear what kind of market he said
tí o bá fé mɔ ibi tí wɔ̃́ ń-ta išu, o ní láti gbɔ́ àlàyé rè	if you want to know where they're selling yams, you have to hear his explanation
šé wɔ̃́ ń-ta ašɔ l-ɔ́jà yǐ	do they sell cloth in this market?
oríšǐríšǐ̱ n̄ǹkã ni wɔ̃́ ń-tà n-íhǐ	it's different kinds of things they are selling here
nígbà tí o bá dé ɔjà nâ, kí o ra ɛrã fṹ mi	when you reach the market, you should buy meat for me
nígbà tí o bá ti-ra ɛrã nâ, mo fé kí o kpadà s-ílé	when you have bought the meat, I want you to return home
n̄ ó-kpadà s-ílé ní n̄ǹkã bí wákàtí méjì	I'll return home in something like 2 hours

F. Grammatical Notes. Further important sentence patterns are listed below.

P.27. "Spatial Identification"

(a) positive S (´) wà (ní - - -)
S ḿ-bɛ (ní - - -)

(b) negative (S) kò-sí (S) (ní - - -)

Only one subject will occur in this sequence; the two (S) are, therefore, mutually exclusive.

P.28. "Identity"

(a) positive - - - ni - - - (í-še)
S jɛ́ - - -

The two patterns are often interchangeable, but the first is preferred in indicating occupations or professions.

(b) negative (S) kìíše - - -
- - - kɔ́ (ni - - -)

P.29. "Give"

S fṹ - - - ní - - -

P.30. "Accompaniment"

S bá - - - V

P.31. "Instrumentality"

S fi - - - V

P.32. Question Pattern: "How"

(a) direct báwo ni/l- S ti še V

(b) indirect ... bí S ti še V

P.33. Question Pattern: "Where"

(a) direct níbo ni S lɔ/wà

níbo ni S ti V

Note that the Future marker precedes /ti/, while Progressive /ń-/ precedes the verb stem.

(b) indirect ibi tí S lɔ/wà

ibi tí S ti V

Unit I - Lesson 5

A. Drills.

ìdíirɛ̀ tí bàbá rɛ fi lɔ s-Ɛ́kǒ	why did your father go to Lagos?
a ǒ-mɔ ìdíirɛ̀ t-ó fi lɔ	we don't know why he went
šé ó lɔ nítorí-kpé ó fɛ́ rí ɛ̀gbɔ̃́ rɛ̀	did he go because he wanted to see his brother?
ìdíirɛ̀ tí ɛ̀gbɔ̃́ rɛ̀ kò-fi wá rí i	why didn't his brother come to see him?
šé o mɔ ìdíirɛ̀ tí ɛ̀gbɔ̃́ rɛ̀ fi ń-gbé Ɛ̀kó	do you know why his brother is living in Lagos?
ìdíirɛ̀ tí ɛrã nâ fi wɔ̃́ tó báyǐ	why is the meat as expensive as this?
ó wɔ̃́ nítorí-kpé ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà l-ó ń-ra ɛrã	it is expensive, because lots of people are buying meat
a sɔ fṹ ɔ ìdíirɛ̀ ti ó fi wɔ̃́ tó bɛ́ɛ̀	we told you why it is so expensive
kò-sɔ fṹ mi ìdíirɛ̀ tí òũ kò-fi lè wá	he didn't tell me why he couldn't come
ìdíirɛ̀ tí àwɔ̃ ɔmɔ rɛ fi ń-sɔkṹ	why are your children crying?
a ò-mɔ ìdíirɛ̀ tí wɔ̃́ fi máa-ń-sɔkṹ	we don't know why they always cry
ìdíirɛ̀ tí o kìí-fi šišɛ́ l-ójojúmɔ́	why don't you work every day?
n̄ ò-fɛ́rã̀ išɛ́	I don't like work
n̄ ò-fɛ́rã̀ rɛ̀, ìdíirɛ̀ sì ni yǐ tí n̄ kìí-fi šišɛ́	I don't like it, and this is why I don't work
ìdíirɛ̀ tí o fi yáwó l-ɔ́wɔ́ rɛ̀	why did you borrow money from him?
mo yáwó l-ɔ́wɔ́ rɛ̀ nítorí-kpé ebi ń-kpa mí	I borrowed from him, because I am hungry
šé ọ́ sɔ fṹ yĩ́ ìdíirɛ̀ tí mo fi fɛ́ kí ɛ rã̀ mí l-ɔ́wɔ́	did he tell you why I want you to help me?
ìdíirɛ̀ tí o ò-fi kí ɔ̀rɛ́ wa	why didn't you greet our friend
sɔ fṹ wa ìdíirɛ̀ tí o ò-fi fɛ́rã̀ rɛ̀	tell us why you don't like him
n̄ ò-ri, ìdíirɛ̀ sì ni yǐ tí n̄ ò-fi kí i	I didn't see him, and that is why I didn't greet him

ìdíirɛ̀ tí ó fi lɔ s-ílé	why did he go home?
a ò-mɔ ìdíirɛ̀ tí ó fi lɔ	we don't know why he went
šé o lè sɔ fṹ mi ìdíirɛ̀ tí ìyá rɛ kò-fi lɔ s-ɔ́jà l-ónĭ	can you tell me why your mother didn't go to market today?
kò-lɔ nítorí-kpé ara rɛ̀ kò-dá	she didn't go because she wasn't well
kí ni n̄ǹkã tí ó mú u	what bothered her?
n̄ ò-mɔ n̄ǹkã tí ó mú u	I don't know what was bothering her
n̄ ò-lè bá ɔ lɔ nítorí-kpé mo ní láti rã ìyá mi lɔ́wɔ́	I can't go with you, because I have to help my mother
ìdíirɛ̀ tí o ò-fi tɔ́jú rɛ̀ l-ánă	why didn't you take care of her yesterday?
n̄ ò-tɔ́jú rɛ̀ nítorí-kpé mo ń-šišɛ́ l-óko	I didn't take care of her, because I was working on the farm
èwo nínú àwɔ̃ ilé yĭ l-ó fɛ́ tà	which of these houses does he want to sell?
n̄ ò-mɔ ilé tí yó-tà	I don't know which house he'll sell
n̄ ò-fɛ́ ɛšĩ tí ó fɛ́ tà fṹ mi	I don't want the horse he wants to sell me
fṹ mi l-ɛ́mu tí o rà l-́àárɔ̀ yĭ	give me the palm wine you bought this morning
mo fṹ ũ l-ówó nítorí-kpé ó bá mi šišɛ́	I gave him money because he worked with me
n̄ ò-lè ka ìwě tí o fṹ mi nítorí-kpé mo ní láti rã bàbá mi l-ɔ́wɔ́	I can't read the book you gave me, because I have to help my father
mo ń-lɔ s-Ìfɛ̀ nítorí-kpé mo fɛ́ rí ɔ̀rɛ́ mi	I'm going to Ife, because I want to see my friend
n̄ ó-tɔ̌jú rɛ nítorí-kpé ara rɛ kò-dá	I'll take care of you because you are not well
a ò-lè ra išu nítorí-kpé o ò-fṹ wa l-ówó	we can't buy yam, because you didn't give us money
n̄ ó-lɔ sí ilé rɛ kí n̄ kí bàbá rɛ	I'll go to your house and greet your father
nígbà tí mo wɔ ilé rɛ àbúrò rɛ kí mi	when I entered your house, your younger brother greeted me

n̄ ó-sã šílè méta fű ɔ nígbà tí m̄ bá rí ìwé kã gbà láti ɔwɔ́ rɛ	I'll pay you three shillings when I receive a letter from you
nígbà tí ara ìyá rɛ kò-dá mo rã̀ ã́ l-ɔ́wɔ́	when your mother wasn't well, I helped her
mo rí ìyá rɛ nígbà tí ó wà l-ɔ́jà, mo sì lɔ kí i	I saw your mother when she was in the market, and I went to greet her
nígbà tí mo kpe Ọ̀jó, ó sɔ fű mi ìdíirɛ̀ tí o ò-fi lɔ s-íléèwé l-ánǎ	when I called Ojo, he told me why you didn't go to school yesterday
ìdíirɛ̀ tí kò-fi kí mi, nígbà tí mo rí i l-ɔ́jà	why didn't he greet me when I saw him in the market?
nígbà tí ìyá mi kpè mí, mo lɔ s-ílé	when my mother called me, I went home
nígbà tí ìyá mi bá kpè mí, mo ní láti lɔ s-ílé	when my mother calls me, I have to go home
nígbà tí bàbá mi bá ń-lɔ s-óko, mo ní láti bá a lɔ	when my father is going to the farm, I have to go with him
nígbà tí ebi bá kpa mí, n̄ ó-jɛũ	when I am hungry, I'll eat
nígbà tí otútù bá mú ìyá mi, o ní láti ti ìlɛ̀kũ̀ nâ	when my mother feels cold, you have to close the door
nígbà tí Ọ̀jó bá ra ɔkɔ̀ tũtũ, a ó-ba lɔ s-Ìbàdã̀	when Ojo buys a new car, we'll go to Ibadan with him
nígbà tí o bá rí Àjàyí, sɔ fű ũ kpé bàbá òũ fɛ́ rí òũ	when you see Ajayi, tell him his father wants to see him
nígbà tí mo ti-dé Ɛ̀kó, mo lɔ s-ílé ɔ̀rɛ́ mi	when I had reached Lagos, I went to my friend's house
nígbà tí m̄ bá dé Ɛ̀kó, n̄ ó-lɔ s-ílé ɔ̀rɛ́ mi	when I reach Lagos, I'll go to my friend's house
nígbà tí mo sɔ fű ũ n̄ǹkã tí ó ti-dé, ó sɔ fű mi ìdíirɛ̀ tí òũ kò-fi lè wá	when I told him what had happened, he told me why he couldn't come
sɔ fű ũ kpé bí ó bá kpè mí, n̄ ó-wǎ	tell him if he calls me, I'll come
bí ó bá mu ɛmu kpúkpɔ̀, ara rɛ̀ kòní-dá	if he drinks a lot of palm wine, he'll feel bad
tí o bá lɔ s-ɔ́jà ra ašɔ fű mi	if you go to market, buy me some cloth
n̄ ó-rà á, bí o bá fű mi l-ówó	I'll buy it, if you give me money

tí o bá bá mi lɔ, n̄ ó-fũ̌ ɔ l-ɛ́bũ̀ kã	if you go with me, I'll give you a present
tí ɔ̀rɛ́ m̥i bá kɔ ìwé kã sí mi, inú mi yó-dũ	if my friend writes me a letter, I'll be happy
bí o bá tɔ́jú ìyá mi, n̄ ó-fũ̌ ɔ ní šílè mɛ́wǎ	if you take care of my mother, I'll give you ten shillings
tí o bá̖ ta ɛr̬ã yĭ ní šílè kã ààbɔ̀, n̄ ó-ra ìwɔ̃̀ márũ̌	if you sell this meat at 1/6, I'll buy five pounds
tí o bá lɔ s-Ɛ́kǒ, o ní láti kɔ ìwé kã sí ìyá rɛ	if you go to Lagos, you have to write a letter to your mother
tí m̄ bá lè rí owó, n̄ ó-ra ɛ̀bũ̀ fṹ ìyàwó mi	if I can get money, I'll buy my wife a present
tí o bá dé Ifɛ̀ l-ɔ́la, ìyá mi ni mo fɛ́ kí o kpè	if you reach Ife tomorrow, it's my mother I want you to call

B. Comprehension. Listen to the informant, or turn to tape selection 1-5-B. Give the English equivalent of the sentences you hear.

C. Questions. Listen to the informant, or turn to tape selection 1-5-C. Answer each question with a complete Yoruba sentence.

D. Conversation 6. The following episode takes place in a department store; the conversation involves a customer and various sales people in different departments.

A.	níbo nį mo ti lè rí ašɔ tí wɔ̃́ fi ń-rã bùbá?	Where can I find cloth which one uses for sewing blouses?
B.	ní orí òkè ni wɔ̃́ ti ń-tà á.	Upstairs it is they're selling it.

A.	irú ašɔ wo l-ɛ ní tí wɔ̃́ fi ń-rã́ bùbá?	What kind of cloth do you have for sewing blouses?
C.	oríšĭríšĭ ni àwɔ̃ tí ó wà, ɛ sì lè rí wɔ̃ ní inú yàrá yĭ.	There are different kinds, and you can see them in this room.
	owó wɔ̃ wà láti šílè méta ɔ̀kpá títí dé mɛ́jɔ ààbɔ̀ ɔ̀kpá.	Their price is from 3 shillings a yard up to 8/6 a yard.

A.	mo fɛ́ ɔ̀kpá mɛ́ta nínú ašɔ kpukpa àti méjì nínú fũfũ.	I want three yards of red cloth and two of white.
	ɔ̀kpá mélọ̌ ni mo fi lè dá ɛ̀wù àti šòkòtò fṹ ɔmɔ mi kékeré?	How many yards can I use to make a garment and trousers for my small child?
C.	ɔmɔ ɔdṹ mélǒ l-ɔmɔ yĭ?	How old is this child?
A.	ní ošù tí ó ḿ-bɔ̀ ni yó-di ɔmɔ ɔdṹ márũ̌.	Next month he will become five years old.
C.	ó yɛ kí ɔ̀kpá mɛ́rī kí ó tó fṹ šòkòtò àti ɛ̀wù.	It is suitable that four yards should be sufficient for trousers and garment.
A.	fṹ mi ní ɔ̀kpá mɛ́rī nínú ašɔ onílà dúdú; eélǒ l-owó gbogbo rɛ̀?	Give me four yards of cloth with black stripes; how much is all of that?
C.	gbogbo rɛ̀ jɛ́ kpɔ̃́ũ̀ mɛ́ta àti šílè márũ̌	Three pounds five shillings all of it.
A.	kpɔ̃́ũ̀ mɛ́rī ni yĭ; ɛ fṹ mi ní šílè mɛ́ɛ̀dógṹ.	Here is four pounds; give me fifteen shillings.
	níbo l-ɛ ti ń-ta kpánũ̀ ońjɛ àti šíbí?	Where are you selling plates for food (cooking utensils) and spoons?
C.	yàrá tí ó wà ní akpá ɔ̀tṹ l-a ti lè rí gbogbo n̄ǹkã ìse ońjɛ.	In the room on the right one can get all things for cooking food.

D.	kí l-ɛ fɛ́?	What do you want?
A.	mo fɛ́ ra àwɔ̃ kpánũ̀ ìse ońjɛ àti àwo.	I want to buy cooking utensils and plates.
D.	àwɔ̃ tí a máa-ń-tà ní ìdì méjìlá méjìlá l-ó kpɔ̀.	The ones we sell by the dozen are cheap.
A.	mo fɛ́ ìdì àwo kpɛrɛsɛ méjì, šùgbɔ̃́ kpánũ̀ ìse ońjɛ mɛ́fà kpéré ni n ó-rà.	I want two sets of flat plates, but I'll buy only 6 cooking pans.
D.	ìbá dára kpúkpɔ̀ tí a bá lè rí ɛlòmírã̀ tí yó-ra kpánũ̀ mɛ́fà tí ó kù.	It would be very nice, if we could get somebody else to buy the six remaining pans.
	kò-burú, a ó-ta mɛ́fà fṹ yĩ́, bóyá a ó-rĭ ɛni tí yó-ra mɛ́fà tí ó kù.	All right, we will sell you six, perhaps we'll see someone to buy the remaining six.

A. eélǒ ni n̄ ó-sã?	How much will I pay.
D. kpɔ̃́ũ̀ kã àabɔ̀ ni owó wɔ̃.	One pound ten shillings is their price.
A. owó ni yɪ̌.	Here is the money.

E. Supplementary Drills.

irú ɛrã wo ni wɔ̃́ ń-tà n-íhɪ̃̌	what kind of meat are they selling here?
orísɪ̌rísɪ̌ l-a ní	it's different kinds we have.
šé ɔmɔ ɔdṹ mɔ́kã̀dɪ̃́lógójɪ̀ ni ɔ́	are you 39 (years old)?
rárá, l̩-óšù tí̩ ó ḿ-bɔ̀ ni n̄ ó-di ɔmɔ ɔdṹ márũ̌dɪ̃́lógójɪ̀.	not at all, next month I'll be thirty-five.
šé ɛ ń-ta àwɔ̃ àwo yɪ̌ ní ɪ̀dɪ̀ méjɪ̀lá méjɪ̀lá	are you (pl) selling these plates by the dozen?
ní ɪ̀dɪ̀ mɛ́fà mɛ́fà l-a ń-tà wɔ̃́	it's by the half-dozen we are selling them.
kí l-owó ašɔ yɪ̌	what is the price of this cloth?
owó rɛ̀ jɛ́ šílè méjɪ̀ ɔ̀kpá	it's price is two shillings a yard.
eélǒ l-ɛ ń-ta ašɔ dáradára yɪ̌	at how much are you selling this good cloth?
owó àwɔ̃ ašɔ yɪ̌ wà láti šílè mɛ́rɪ̃ ɔ̀kpá títí dé mɛ́wǎ ɔ̀kpá	the price of these cloths ranges from 4 shillings a yard to 10 shillings a yard.
ó yɛ kí šílè mɛ́wǎ tó fṹ išɛ́ tí o ti-še	it is proper that 10 shillings should suffice for the work you have done.
ó yɛ kí n̄ sã šílè mɛ́wǎ fṹ yɪ̃́	it is proper that I should pay you 10/-.
šé ɛ ó-ta àwo mɛ́fà fṹ mi	will you (pl) sell me six plates?
a ó-ta mɛ́fà fṹ yɪ̃́, tí a bá rí ɛni tí yó-ra mɛ́fà tí ó kù	we'll sell you six, if we get someone who will buy the remaining six
eélǒ ni mo ní láti sã	how much do I have to pay?
mo fɛ́ kí o sã šílè márũ̌ fṹ alášɔ yɪ̌	I want you to pay this cloth merchant 5/-.

F. Grammatical Notes.

P.34. Question Pattern: "Why"

ìdíirὲ tí S fi V

P.35. "Indirect Discourse"

(mɔ̀)
S (sɔ) kpé S V
(gbɔ́)
(etc.)

P.36. "Indirect Command"

(fέ)
a) positive S (sɔ kpé) kí S V
(etc.)

After /kí/ the first person singular form is /n̄/ or /m̄/.

b) negative (main clause as above) kí S má V(hta)

P.37. "When - Indirect"

a) accomplished nígbà tí S V, S V

b) projected nígbà tí S bá V, S V

Before /bá/ the first person singular pronoun is /m̄/

P.38. "Conditional"

bí/tí S bá V, S V

The first person singular is marked as in P.37. above.

* * *

Unit II - Lesson 1

A. Text.

èyí ni wɔ̃́ ń-kpè ní ilé ɔjà alágbɔ̃.	This they are calling the P-Z department store.
ilé tí ó wà ní akpá ɔ̀tṹ ni wɔ̃́ ti ń-ta ašɔ alárabarà tí ó dára fṹ ɛwù àti šòkòtò.	In the building on the right they're selling cloth of many colors, good for garments and trousers.
ní orí òkè ni oríšǐríšǐ àwo àti kpánũ̀ ońjɛ wà.	On the floor above there are different kinds of dishes and pans.
ní akpá kã ibɛ̀ wɔ̃́ ń-ta àdá àti ɔkɔ́ ɔba.	On one side there they're selling machetes and spades.
ɛ̀rɔ ì̀lɔ àgbàdo àti èlùbɔ́ nâ wà n-íbɛ̀, šùgbɔ̃́ owó wɔ̃ ga kpúkpɔ̀.	The machines for grinding corn and yam flour are there, but their price is very high.
ɛni tí ó bá fɛ́ ra ɔkɔ̀ ɛrù yó-lɔ sí inú ɔgbà tí ó wà l-ɛ́hǐ̀ ilé ńlá yǐ.	Anyone who may want to buy trucks will go into the yard behind this big building.
alágbɔ̃ máa-ń-ra kòkó àti èkùrɔ́ kpɛ̀lú.	P-Z also buys cocoa and palm kernels.
ekpo àtùkpà àti ti ɔkɔ̀ wà n-íbɛ̀ nâ.	Oil for lamps and motor oil are right there.
ní ɛ̀ɛkɔ̀ɔ̀-kã wɔ̃́ máa-ń-ra ekpo kpukpa àti rɔ́bà.	Once in a while they buy palm oil and crude rubber.
oríšǐríšǐ ońjɛ ni wɔ̃́ ń-tà, šùgbɔ̃́ ti òyìbó ni ó kpɔ̀jù n-íbɛ̀.	They're selling different kinds of food, but it's European foods that are plentiful there.
ní ɔjà ti ìta ni ońjɛ ti máa-ń-kpɔ̀ dáradára.	In the open market food is usually very cheap.
agogo ti àwɔ̃ alágbɔ̃ kò-dára tó bɛ́ɛ̀ wɔ̃́ sì wɔ̃́.	The watches at P-Z are not good, and also they're very expensive.
ɛja kpáńlá wà ní ilé ońjɛ wɔ̃; l-ákpòlákpò ni wɔ̃́ máa-ń-tà wɔ̃́.	Dried cod fish is in their food store; they're selling it by the bag.
àga oní-irĩ̀ àti tábílì wà n-íbɛ̀.	Iron chairs and tables are there.

wɔ̃́ ní oríšǐríšǐ irĩ išɛ́ fṹ àwɔ̃ gbɛ́nàgbɛ́nà àti mɔlémɔlé.	They have different kinds of tools for carpenters and builders.
tí o bá fɛ́ ra n̄ǹkã kpúkpɔ̀ l-ɔ́wɔ́ wɔ̃, wɔ̃ lè dĩ́ ɔ ní owó tàbí kí wɔ̃ ó-jɛ́ kí o máa-sã díɛ̀díɛ̀.	If you want to buy many things from them, they can reduce the price for you, or they may allow to pay little by little.

B. Drill Sentences.

kí ni wɔ̃́ máa-ń-kpe ilé ɔjà yǐ	what is it they call this store?
kí l-orúkɔ ìlé ɔjà yǐ	what's the name of this store?
ilé alágbɔ̃ ni wɔ̃́ máa-ń-kpè	they call it the P-Z store
ilé alágbɔ̃ l-orúkɔ rɛ̀	P-Z department store is its name
ó kpè mí ní òkpùrɔ́ (= onírɔ́)	he called me a liar
ǹjɛ́ ó kpè ɔ́ l-ólè	did he call you a thief?
Àjàyí l-orúkɔ rɛ̀, šùgbɔ̃́ wɔ̃́ máa-ń-kpè é ní Jɔ̀nu	his name is Ajayi, but they call him John
kí ni wɔ̃́ ń-tà n-ínú ilé yǐ	what are they selling in this building?
wɔ̃́ ń-ta oríšǐríšǐ ašɔ ní orí òkè	they're selling different kinds of cloth on the floor above
mo ń-wá ɔkɔ́ ɔba àti ìšó, mo sì tṹ fɛ́ àdá kpɛ̀lú	I'm looking for spades and nails, and I also want a machete
šé wɔ̃ kìí-ta obì n-ínú ilé ɔjà yǐ	don't they sell kola in this store?
šé mo lè rí obì ní ɔjà ti ìta	can I get kola in the open market?
bá mi lɔ sí ɔgbà tí ó wà l-ɛ́hĩ̀ ilé yǐ	go with me into the yard behind this building
a fɛ́ wo àwɔ̃ ɔkɔ̀ ɛrù tũtũ tí ó wà n-íbɛ̀	we want to look at the new trucks there
níbo l-a ti lè ra ekpo àtùkpà	where can we buy oil for lamps?
wɔ̃ kìí-ta ekpo àtùkpà n-íhĩ̌ yǐ;	they don't sell lamp oil here;

ekpo ɔkɔ̀ nìkã ni wɔ̃́ ní	they have only motor oil
ní ɔ̀sɛ̀ tí ó kɔjá ɛ̀gbɔ̃́ mi ra ɛ̀rɔ ìlɔ èlùbɔ́	last week my brother bought a machine for grinding yam flour
irú ɛ̀rɔ béɛ̀ ní láti wɔ̃́	such machines must be expensive
irú ɛ̀rɔ béɛ̀ yɛ kí ó wɔ̃́	such machines ought to be expensive
mo rò kpé owó tí wɔ̃́ dálé e ga kpúkpɔ̀	I think the price they put on it is very high
má ra agogo ɔwɔ́ ní ilé ɔjà yǐ	don't buy a watch in this store
o lè ra agogo ɔwɔ́ ní ɔ̀kpɔ̀ l-ɔ́wɔ́ oníšòwò	you can buy a wrist watch cheap from a trader
šé ońjɛ òyìbó nìkã ni wɔ̃́ ń-tà n-íhǐ yǐ	are they selling only European food here?
níbo ni mo ti lè rí ońjɛ ilɛ̀ wa	where can I get food of our country?
šé ɔjà ìta l-o ti ra ɛja kpáńlá yǐ	did you buy this stock fish in the open market?
a ní ìlo oríšǐríšǐ irĩ išɛ́	we need different kinds of tools
mo fɛ́ hámà kã, ìšó kpúkpɔ̀, sɔ́ɔ̀ kã àti àwɔ̃ irĩ išɛ́ gbɛ́nàgbɛ́nà mírã	I want a hammer, plenty of nails, a saw and other carpenter tools
n̄ ò-ní owó kpúkpɔ̀, šùgbɔ̃́ mo fɛ́ máa-sã owó wɔ̃ díɛ̀díɛ̀	I don't have much money, but I want to pay for them gradually
a ó-dǐ owó àwɔ̃ ɔjà nâ kù, nítorí-kpé o bá wa rà kpúkpɔ̀	we will reduce the price of these, because you bought a lot from us
kí l-orúkɔ irĩ išɛ́ tí ó wà n-íhǐ yǐ	what is the name of this tool here?
drílì ni wɔ̃́ máa-ń-kpè é	they call it a drill
wɔ̃́ ń-ta ìšó ní ìwɔ̃ kpɔ̃́ũ̀-kpɔ̃́ũ̀	they are selling nails by the pound
ǹjɛ́ wɔ̃́ ń-ta ɛyĩ ní méjìlá-méjìlá	are they selling eggs by the dozen?
agogo yǐ kò-šišɛ́ dáradára	this watch is not working well
mo fɛ́ dáa kpadà, mo sì fɛ́ kí o fṹ mi ní òmírã̀	I want to return it, and I want you to give me another one

C. Questions. Listen to the informant, or turn to tape selection 2-1-C. Answer each question in Yoruba.

Unit II - Lesson 2

A. Text.

iléèkɔ́ tí ó wà n-íhĭ yĭ ni èmi máa-ń-lɔ	it's this school here I go to
agogo mɛ́jɔ ààrɔ̀ l-a máa-ḿ-bɛ̀rɛ̀	we begin at eight o'clock in the morning
l-ágogo mɔ́kã̀lá l-a máa-ń-jáde fṹ ońjɛ ààrɔ̀	at eleven o'clock we get out for the morning meal
agogo méjì ɔ̀sã́ l-a máa-ń-jáde kpátákpátá	at two o'clock we get out for good
ní ɔjɔ́ sátidé àti ɔjɔ́ ɔ̀sɛ̀ a kìí-lɔ sí iléèwé rárá	on Saturdays and Sundays we don't go to school at all
ɛ̀gbɔ̃́ mi ní ìwé mɛ́rĩ, šũgbɔ̃́ èmi ní méjì	my brother has four books, but I have two
ìwé tí ó ní àwòrã́ ni èmi fɛ́rã̀ kpúkpɔ̀	it's the book with pictures that I like especially
ɛ̀gbɔ̃́ mi ti-bɛ̀rɛ̀ sí kɔ́ èdè òyìbó	my brother has started learning English

B. Text.

ɔjɔ́ mɛ́rĩ sí òní ni ɔjɔ́ ìbí mi	four days from today is my birthday
ìyá mi yó-se ìrɛ́sì, àsaró àti ɔbɛ̀ ɛja tútù	my mother will cook rice, porridge and fresh fish soup
èmi yó-kpẹ gbogbo àwɔ̃̀ ɔ̀rɛ̃́ mi láti wá jɛũ ní ɔ̀sã́ ɔjɔ́ yĭ	I will call all my friends to come eat in the afternoon of this day
l-ɛ́hĭ̀ tí a bá jɛũ tã́ a ó-jŏ	after we have finished eating, we'll dance
ní ɔjɔ́ jímɔ̀ èmi yó-di ɔmɔ ɔdṹ mɛ́fà	on Friday I'll be six years old

C. Text.

nígbà tí mo lɔ sí ɔjà l-ánǎ, mo rí Òjó àti Àìná	when I went to market yesterday, I saw Ojo and Aina

wɔ̃́ ní ɔmɔkũ̀rĩ kékeré kã tí orúkɔ rɛ̀ ń-jɛ́ Bámidélé	they have a small boy whose name is Bamidele
Bámidélé kìí-sɔ̀rɔ̀ nítorí-kpé ɔmɔ ɔdṹ kã ni	Bamidele doesn't speak because he is one year old
ó fɛ́rã̀ láti máa-šeré nígbà gbogbo l-ɔ́jà àti ní ilé	he likes to play all the time in the market and at home
ó máa-ń-jɛũ kpúkpɔ̀ l-áárɔ̀ àti l-ɔ́sã̌	he eats a lot mornings and afternoons
l-ɔ́sɔ̀ɔ̀sã́ ìyá rɛ̀ máa-ḿ-fṹ ũ l-ɛ́mu díɛ̀díɛ̀ mu	every afternoon his mother gives him a little palm wine to drink
Bámidélé tètè máa-ń-sũ̀ l-álalɛ́	Bamidele sleeps early every evening

D. Text.

ilé bàbá Àjàyí kéré, šũgbɔ̃́ ó dára lɔ́kpɔ̀lɔ́kpɔ̀	Ajayi's father's house is small but very pretty
ní ɔdṹ tí ó kɔjá ni ó kɔ́ ilé nâ	it was last year he built the house
ìyá Àjàyí l-ówó kpúkpɔ̀, ó sì fɛ́ rã ɔmɔ rɛ̀ lɔ sí iléɛ̀kɔ́ gíga	Ajayi's mother has a lot of money, and she wants to send her son to secondary school
išɛ́ mɛ́ta ni bàbá Àjàyí máa-ń-še; ó ní oko tí ó máa-ń-ro ní ɛ̀ɛ̀kɔ̀ɔ̀ kã ní ìrɔ̀lɛ́	Ajayi's father has three jobs; he has a farm which he hoes once in a while in the early evening

E. Drills.

mo ti-rí iléèwé tí Àjàyí máa-ń-lɔ	I've seen the school Ajayi goes to
àbúrò rɛ̀ kòì-bɛ̀rɛ̀ sí lɔ sí iléèwé	his younger brother hasn't started going to school yet
ɛ̀gbɔ̃́ rɛ̀ ń-kàwé ní iléɛ̀kɔ́ gíga ti Ìbàdã̀	his older brother is studying at the University of Ibadan
ó fɛ́ di dókítà, šũgbɔ̃́ kò-ní owó láti fi kàwé fṹ ɔdṹ kpúkpɔ̀	he wants to become a doctor, but he doesn't have money to study many years
bàbá Àjàyí máa-ń-sɔ òyìbó dáradára	Ajayi's father speaks English very well
ó kɔ́ èdè òyìbó ní iléɛ̀kɔ́ gíga, ó sì kɔ́ išɛ́ agbɛjɔ́rò ní ìlú òyìbó	he learned English in secondary school, and he studied law in England

tí o bá fɛ́ di agbɛjɔ́rò, o ní láti kɔ́wě lɔ́kpɔ̀lɔ́kpɔ̀	if you want to be a lawyer, you have to study a lot
bàbá Àjàyí jɛ́ agbɛjɔ́rò tí ó gbajúmɔ̀ ní Ìbàdã̀	Ajayi's father is a well-known barrister in Ibadan
ó máa-ń-lo ɔ̀kpɔ̀lɔ́kpɔ̀ wákàtí ní ilé ɛjɔ́	he spends many hours in court
ìwé tí ó máa-ń-kà kò-ní àwòrã́	the books he reads have no pictures
ní ɔjɔ́ sàţìde àti ɔ̀sɛ̀ kìí-lɔ sí ilé ɛjɔ́, šũgbɔ̃́ ó máa-ń-šìšɛ́ ní ɔ́fìs ɔ̀ũ ní àwɔ̃ ɔjɔ́ yĩ	on Saturday and Sunday he doesn't go to court, but he often works in his office on these days
a ó-lɔ s-Íbàdã̀ ní ɔjɔ́ márũ̌ sí òní	we will go to Ibadan in five days
mo rí Òjó ní ìjɛrĩ	I saw Ojo four days ago
a bá a sɔ̀rɔ̀ ní ìjɛta	we spoke with him day before yesterday
ɔjɔ́ ìbí Ojó ni ɔjɔ́ jímɔ̀ tí ó kɔjá	Ojo's birthday was last Friday
ó di ɔmɔ ɔdṹ méjìlélɔ́gbɔ̃̀	he became 32 years old
ó kpe àwɔ̃ ɔ̀rɛ́ rɛ̀ láti wá mu ɛmu	he called his friends to come drink palm wine
fṹ mi l-ɛ́rã láti jɛ àti ɛmu láti mu	give me meat to eat and palm wine to drink
tí n̄ ò-bá rí išɛ́, ɛbí mi kòní-rí ońjɛ jɛ	if I don't get a job, my family won't have food to eat
tí n̄ ò-bá rí išɛ́, ɛbí mi kòní-ní ońjɛ láti jɛ	if I don't get a job, my family won't have food to eat
šé o mɔ ɔmɔkũ̀rĩ kã tí orúkɔ rɛ̀ ń-jɛ́ Bámidélé	do you know a boy whose name is Bamidele?
sɔ fṹ ũ kpé mo fɛ́ rí i ní ɔ̀sɛ̀ tí ḿ-bɔ̀	tell him I want to see him next week
a ó-lɔ sí Èkó ní ɔ̀sɛ̀ méjì sí òní	we'll go to Lagos week after next
a ó-ri ní ɔ̀sɛ̀ méta l-ónĩ	we'll see him in three weeks
a kɔ́ ɛ̀kɔ́ yĩ ní ɔ̀sɛ̀ méjì s-ɛ́hĩ̀	we learned this lesson two weeks ago
šé o dé ɔ̀dɔ̀ ìyá rɛ ní ɔ̀sɛ̀ tí ó kɔjá	did you visit your mother's place last week?

n-ínú ilé tí ó wà ní akpá ɔ̀tṹ ni mo ti ń-šišɛ́	it's in the building on the right that I am working
l-ɛ́hĩ̀ tí m̄ bá šišɛ́, n̄ ó-lɔ mu ɛmu kpɛ̀lú àwɔ̃̄ ɔ̀rɛ́ mi	after I finish working, I'll go drink palm wine with my friends
nígbà tí m̄ bá dé ilé, ìyàwó mi yó-fũ̌ mi l-ɔ́bɛ̀ ɛja tútù	after I get home, my wife will give me fresh fish soup
ìyá mi yǒ-rã̌ ɔ lɔ sí ɔjà (yó-rã̌ ɔ l-ɔ́jà) l-ɔ́sã̌ yĩ̌	my mother will send you to market this afternoon
bàbá Ɔ̀jó ń-kɔ́ wɔ̃̄ ní èdè òyìbó ní iléɛ̀kɔ́ gíga	my father teaches English in secondary school

F. Questions. Listen to the informant, or turn to tape selection 2-2-F. Answer each question in Yoruba.

Unit II - Lesson 3

A. Text.

mo rí ìwé kã gbà láti ɔwɔ́ ɔ̀rɛ́ mi l-́àárɔ̀ yĩ	I received a letter from my friend this morning.
ó sɔ fṹ mi wí kpé išɛ́ òũ ń-lɔ dédé	he told me that his work was progressing steadily.
àwɔ̃ ɔmɔ rɛ̀ mɛ́rɛ̀ɛ̀rĩ wà dáradára, wɔ̃́ sì ń-lɔ sí iléèwé	all his four children are fine, and they're going to school.
wɔ̃ ó-gba ìsĩmi ní ɔšù tí ḿ-bɔ̀; ó ní méjì n-ínú wɔ̃ yó-wǎ sí Ìbàdã̀ láti lo ìsĩmi	they'll have holidays next month; he said two of them will come to Ibadan to spend the holidays.
èyí àgbà yó-lɔ sí ɔ̀dɔ̀ ìyá wɔ̃ àgbà ní Àbɛ́òkúta;	the oldest will go to his grandmother's place in Abeokuta;
ɔ̀sè méjì ni yó-lò n-íbɛ̀ kí ó tó wá sí Ìbàdã̀	two months he'll spend there before coming to Ibadan.
èyí kékeré kpátákpáta yó-bǎ ìyá rɛ̀ dúró ní ilé	the smallest one will stay at home with his mother.

B. Text.

nígbà tí a bá gba ìsĩmi mo fɛ́ láti lɔ kí bàbá mi àgbà ní oko rɛ̀	when we have holidays, I want to go greet my grandfather on his farm.
oko nâ kò-jĩ̀ kpúkpɔ̀, ó tó ìbùsɔ̀ méjìlá sí ìhĩ́ yĩ	the farm is not very far; it amounts to 12 miles from here.
ojojúmɔ́ ni n̄ ó-maa-lɔ lúwɛ̌ tí n̄ ó-sì máa-kpa ɛja	every day I will be going swimming, and I'll be catching fish (so that I also ...).
ní ìrɔ̀lɛ́ èmi yó-maa-bá àwɔ̃ ɔ̀rɛ́ mi lɔ dɛ igbó	in the late afternoon I will hunting in the forest with my friends.
mo fɛ́rã̀ ɛrã ɔ̀yà àti òkété gbígbɛ	I like dried meat of cane rats and pouched rats.
igbó dídɛ jɛ́ n̄ǹkã tí mo fɛ́ láti máa-še, gbogbo aré tí a máa-ń-sá àti ìgbe kíké jɛ́ ohũ ìdárayá	hunting in the forest is something I like to be doing, all the running we do and the shouting is a kind of good exercise.

ní ɔdṹ tí ó kɔjá mo kpa ɔ̀kpɔ̀lɔ́kpɔ̀ ɔ̀yà, òkété àti ɛtu	last year I killed a lot of cane rats, pouched rats and duiker antelopes.

C. Text. The Egungun Festival.

ɔdṹ Egṹgṹ jɛ́ ɔ̀kã n-ínú ɔ̀kpɔ̀lɔ́kpɔ̀ ɔdṹ tí àwɔ̃ ará ilɛ̀ Yorùbá máa-ń-še.	The Egungun Festival is one of many festivals which the people of Yoruba land celebrate.
àwɔ̃ tí ó máa-ḿ-bɔ ọ̀rìšà Egṹgṹ l-ó máa-ń-dá ɔjɔ́ tí Egṹgṹ šíše yó-bɛ̀rɛ̀.	Those who worship the Egungun spirits fix the day when Egungun activities will begin.
ní ɔjɔ́ tí ó bá ku ɔ̀la ni wɔ̃́ máa-ń-še àìsũ̀;	On the day before (on the day which happens to be short of tomorrow) they practice wakefulness (sleeplessness);
ní ɔjɔ́ àìsũ̀ orĩ Egṹgṹ kíkɔ àti ɔfɔ̀ kpíkpè máa-ń-kpɔ̀ láti fi bí agbára oníkálukú ti kpɔ̀ tó hã̀.	On the day of wakefulness there is much singing of Egungun songs and reciting of incantations, in order to show that the strength of individuals abounds to such an extent.
gbogbo àwɔ̃ elégṹgṹ ni ó máa-ń-kpéjɔ l-álɛ́ yĩ tí wɔ̃ ó-maa-mu ɔtí, tí wɔ̃ ó-sì máa-jó títí di àárɔ̀.	All the Egungun masqueraders assemble on this evening in order to drink liquor and to dance till morning.
l-́àárɔ̀ l-àwɔ̃ Egṹgṹ yó-bɛ̀rɛ̀ sí jáde tí wɔ̃ ó-sì máa-lɔ jó ní ilé ɔba àti ìjòyè.	In the morning the Egungun masks will begin to come out to be dancing in the house of the king and and headman (i.e. titleholder).
l-ɛ́hĩ̀ n̄̀nkã bíi ošũ kã ni Egṹgṹ tó máa-ń-kparí.	After something like a month the (period of) Egungun comes to an end.

(For details and background of the Yoruba Egungun ceremonies consult the pertinent ethnographic literature; a brief summary will be found in R.C. Abraham's Dictionary of Modern Yoruba.)

D. Drills.

šé o rí ìwé gbà láti ɔwɔ́ ɔ̀rɛ́ rɛ l-ánǎ	did you receive a letter from your friend yesterday?
mo rò kpé n̄ ó-rĩ ìwé gbà láti ɔwɔ́ ìyàwó mi l-ɔ́la	I hope that I'll get a letter from my wife tomorrow

l-ónĭ n̄ ó-kɔ ìwé sí ɔmɔbĩ̀rĩ mi tí ó wà ní Àkúrɛ́	today I shall write a letter to my daughter in Akure
n̄ ó-sɔ fṹ ũ kpé ara mi yá šùgbɔ̃́ àìsã ti-ń-še ìyá rɛ̀	I shall tell her that I am well, but that her mother has been sick
n̄ ó-bi í bí ara àwɔ̃ ɔmɔ rɛ̀ métɛ̀ɛ̀ta bá yá	I shall ask her whether all her three children are well
méjì n-ínú àwɔ̃ ɔmɔ rɛ̀ ń-lɔ sí iléèwé, šùgbɔ̃́ ɔmɔ ɔdṹ méta kpéré ni kékeré kpátá-kpátá	two of her children go to school, but the youngest is only three years old
n̄ ó-fɛ̆ kí àwɔ̃ ɔmɔ rɛ̀ àgbà méjì wá sí ìbàdã̀ láti wá lo ìsĩmi	I would like her two older children to come to Ibadan to spend their vacation
ìsĩmi wɔ̃ yó-bɛ̀rɛ̀ ní ošù méjì sí ìsĩ yĭ	their vacation will begin two months from now
wɔ̃́ lè wá nígbà nâ kí wɔ̃ ó-lɔ ɔ̀sɛ̀ méjì l-ɔ́dɔ̀ ìyá wɔ̃ àgbà	they can come then and spend two weeks with their grandmother
inú rɛ̀ yó-dũ̀ láti rí àwɔ̃ ɔmɔ ɔmɔ rɛ̀	she'll be happy to see her grandchildren
l-ɛ́hĩ̀ nâ n̄ ó-rã̌ wɔ̃ lɔ sí oko ɛ̀gbɔ̃́ mi ní Abɛ́ɔ̀kúta	later I'll send them to my brother's farm in Abeokuta
wɔ̃́ lè lo ɔ̀sɛ̀ méjì n-íbɛ̀ kí wɔ̃ ó-tó kpadà sí ilé ìyá wɔ̃ ní Àkúrɛ́	they can spend two weeks there before returning to their mother's house in Akure
ní ɔdṹ tí ḿ-bɔ̀ gbogbo àwɔ̃ ɔmɔ métɛ̀ɛ̀ta ti ɔmɔbĩ̀rĩ mi yó-wã̌ kí wa ní ìbàdã̀	next year all three of my daughter's children will come to visit us in Ibadan
níbo l-o ó-ti lo ìsĩmi	where will you spend the holidays?
mo fɛ́rã̀ igbó dídɛ àti ɛja dídɛ (odò dídɛ)	I like hunting and fishing
eré šíše àti aré sísá jɛ́ n̄ǹkã tí àwɔ̃ ɔmɔdé fɛ́rã̀ lɔ́kpɔ̀lɔ́kpɔ̀	Playing of games and running races is something children like very much
igbó dídɛ jɛ́ n̄ǹkã tí gbogbo àwɔ̃ ɔ̀rɛ́ mi fɛ́ láti máa-še	hunting in the forest is something all my friends like to do
igbó kã wà tí ó tó n̄ǹkã bíi ìbùsɔ̀ márũ̌ sí ìhĩ́	there is a forest about 5 miles from here
šé o fɛ́ jɛ ɛrã ɛtu gbígbɛ	do you like to eat dried meat of duiker antelope?

n̄ ó fi hã̀ ɔ́ bí mo ti še lè jó dára-dára tó	I'll show you how well I can dance
šé o ó-fi hã̀ mí ɔkɔ́ tí o fɛ́ rà	will you show me which hoe you want to buy?
àwɔ̃ ènìà ilɛ̀ Yorùbá máa-ń-še ɔ̀kpɔ̀lɔ́kpɔ̀ ɔdṹ	the people of Yoruba land celebrate many festivals
ɛ jɛ́ kí a dá ɔjɔ́ tí odò dídɛ yó-bɛ̀rɛ̀	let us fix the day when fishing will begin
àwɔ̃ ènìà wo ni ó máa-ḿ-bɔ òrìšà Egṹgṹ	who are the people who worship Egungun masks?
šé Egṹgṹ yó-jǎde l-álɛ́ yǐ	will the Egungun come out this evening?
ìdíirɛ̀ tí orĩ Egṹgṹ kíkɔ fi kpɔ̀ tó bɛ́ɛ̀	why is there so much singing of Egungun songs?
fi hã̀ mí bí o ti l-ágbára tó	show me how strong you are
l-álɛ́ ɔ̀la l-a ó-še àìsũ̀	tomorrow night we shall observe wakefulness
gbogbo òru ni wɔ̃́ fi kɔ orĩ tí wɔ̃́ sì ḿ-mu ɛmu	they spent the whole night singing songs and drinking palm wine
mo fɛ́ fi hã̀ ɔ́ ìwɔ̃̀ agbára tí mo ní	I want to show how much strength I have
ijó jɛ́ n̄ǹkã tí a máa-ń-gbádũ̀ lɔ́kpɔ̀lɔ́kpɔ̀	dancing is something we enjoy very much
ɛja jíjɛ àti omi mímu dára kpúkpɔ̀ fṹ ènìà	eating fish and drinking water is good for people

E. Grammatical Notes: Reduplicated Verbal Nouns.

One of the characteristics of Yoruba is the possibility of converting many verbs into nouns by a process of reduplication. Specifically, this means that the initial consonant of the verb stem is reduplicated and, together with a vowel, precedes the stem, thus forming a new base which operates as a noun base. For example, /jɛũ/ 'eat' becomes /jíjɛũ/ 'the act of eating', /dɛ/ 'hunt' may be converted to /dídɛ/ 'act of hunting', /tóbi/ 'be large' to /títóbi/ 'state of being large', /mu/ 'drink' to /mímu/ 'act of drinking'. The vowel which follows the reduplicated consonant is either /i/ or /u/, depending on the rules of vowel harmony, and the tone of the reduplicated syllable is high: /kɔ/ - /kíkɔ/, /kpɔ̀/ - /kpúkpɔ̀/, /fɛ́/ - /fífɛ́/, /mɔ̀/ 'know' - /mímɔ̀/ 'knowing', and so on.

When a reduplicated verbal noun occurs with another noun to indicate a modifying relationship, the word order is the opposite of the order ordinarily followed. Hence, while 'father's house' is /ilé bàbá/ and 'Ojo's brother' is /ɛ̀gbɔ̃́ Òjó/, 'singing of songs' is /orī kíkɔ/, 'drinking of wine' /ɛmu mímu/ and 'hunting in the forest' is /igbó dídɛ/. In other words, the proper word order, when reduplicated verbal nouns are involved, resembles the word order of the English compound noun: 'wine-drinking', 'song-singing', 'forest-hunting' and the like. Similarly, /ońjɛ sísè/ 'the cooking of food, food-cooking', /ìlù lílù/ 'the drumming of drums, drum-drumming' /ìgbe kíké/ 'the shouting of shouts, shout-shouting'.

F. Questions. Listen to the informant, or turn to tape selection 2-3-F. Answer each question in Yoruba.

Unit 11 - Lesson 4

A. Text: Ìrĩ àjò láti Èkó dé Ìbàdã̀ (Journey from Lagos to Ibadan)

Ní ojojúmɔ́ ni ɔkɔ̀ ojú irĩ máa-ń-lɔ láti Èkó dé Ìbàdã̀ ní ɛ̀ɛ méjì, ɔ̀kã ní àárɔ̀ èkejì ní ɔ̀sã́.

(Every day a railroad train goes from Lagos to Ibadan, one in the morning, the second in the afternoon.)

ɔkɔ̀ àárɔ̀ ni mo wɔ̀ ní Ìdó ní agogo méje ààbɔ̀ àárɔ̀, nítorí-kpé mo fɛ́ dé Ìbàdã̀ ní ɔ̀sã́ gãgã kí n̄ lè baà tètè mɔ àdúgbò ibi tí mo ń-lɔ.

(I took the morning train at Iddo at 7:30 am, because I wanted to reach Ibadan in plain daylight, so that I might know in good time what neighborhood I was going to.)

Ibi kĩní tí ɔkɔ̀ ti dúró l-ɛ́hĩ̀ tí ó ti-ší tã́ ni Agége.

(The first place where the train stopped after it had started was Agege.)

Agége jɛ́ ìbùsɔ̀ méjìlá sí Èkó, ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà ni ó bɔ́ s-ílɛ̀, ɔ̀kpɔ̀lɔ́kpɔ̀ ni ó sì wɔlé.

(Agege is 12 miles from Lagos; many people got off, and many got on.)

Kpúkpɔ̀ n-ínú àwɔ̃ tí wɔ̃́ bɔ́ s-ílɛ̀ jɛ́ ɔlɔ́jà àti oníšòwò, nítorí-kpé ɔjɔ́ nâ jɛ́ ɔjɔ́ ɔjà.

(Many of those who got off were market women and traders, because that day was a market day.)

Gbogbo ìbùsɔ̀ nâ ni ó kṹ fṹ èrò àti ɛrù.

(The whole station was full of passengers and loads.)

Orúkɔ ìbùsɔ̀ kejì ni Ìtórí, šùgbɔ̃́ ɔkɔ̀ kò-kpɛ́ kpúkpɔ̀ n-íbɛ̀, nítorí-kpé èrò ko-kpɔ̀ n-íbɛ̀.

(The name of the second station is Itori, but the train did not linger long there, because there weren't many passengers.)

Mo ra ɔ̀gɛ̀dɛ̀ agbagbà, kã̀hĩ̀kã̀hĩ̀ àti orom̀bó kí ɔkɔ̀ ó tó ší.

(I bought plantains, sponges and oranges before the train started out.)

Bí ɔkɔ̀ ti-ší ní Ìtórí ni oorũ gbé mi lɔ, ìgbà tí ó sì dé Abɛ́òkúta ni mo tó jí.

(When the train started from Itori, sleep carried me off, and it was when it reached Abeokuta that I woke up.)

Láfɛ́n̄wá l-orúkɔ Ìbùsɔ̀ ibɛ̀, ɔ̀kpɔ̀lɔ́kpɔ̀ èrò ni ó sì wà n-íbɛ̀ ní ɔjɔ́ nâ bɛ́ɛ̀ kìí-še ɔjɔ́ ɔjà.

(Lafenwa is the name of the station there, and there were many passengers, even though it wasn't a market day.)

Mo jɛ ɔkà kpɛ̀lú ɔbɛ̀ ɛja tútù àti ɛrã ɛ̀gbɛ ní Láfɛ́n̄wá; l-ɛ́hĩ̀ nâ mo sũ̀ lɔ kpátákpátá títí ɔkɔ̀ fi dé Ìbàdã̀ ní n̄ǹkã bíi agogo kã ɔ̀sã́.

(I ate ọka with fresh fish soup and smoked meat in Lafenwa; afterwards I dozed off completely until the train reached Ibadan about 1 pm.)

B. Text.

ɔjɔ́ kɛjɔ l-àwɔ̃ ènìà máa-ń-sɔ ɔmɔ wɔ̃ l-órúkɔ ní ilɛ̀ Yorùbá Ìbáa-še Ìmàle tàbí Ìgbàgbɔ́.

(On the eighth day people name their children in Yoruba land, be it Moslems or Christians.)

bàbá bàbá ɔmɔ l-ó máa-ḿ-fṹ ɔmɔ ní orúkɔ àti oríkì.

(The father's father of the child gives the child a name and an oriki.)

Ìyá ilé l-ó máa-ḿ-fi Ìka fi ɔtí sí ɔmɔ l-ɛ́nu, nígbà tí ɔmɔ nâ bá sì ké, wɔ̃ ó-še àdúrà fṹ ũ.

(The "mother of the house" puts liquor on the child's mouth with her finger, and when the child cries, they will say prayers for him.)

Àwɔ̃ ènìà mírã̀ nâ tṹ máa-ḿ-fṹ ɔmɔ l-órúkɔ, wɔ̃́ sì máa-ḿ-fṹ ũ l-ɛ́bũ̀ bíi owó, ašɔ àti wúrà.

(The other people also give him names, and they give him presents, such as money, cloth and gold trinkets.)

Ìdírɛ̀ ni yĩ tí orúkɔ ɔmɔ fi máa-ń-kpɔ̀ ní ilɛ̀ Yorùbá.

(This is the reason why children's names are plentiful in Yoruba land.)

Ní ɔjɔ́ yĩ ońjɛ sísè àti ìlù lílù máa-ń-wà kpaákpáà tí ó bá jɛ́ kpé ìyá àti bàbá ɔmɔ ní owó l-ɔ́wɔ́.

(On this day there is cooking of food and drumming of drums, especially if it happens that the child's mother and father are rich (have money in the hand).)

C. Drills.

ɔkɔ̀ ojú irĩ yĩ máa-ń-lɔ sí Ìbàdã̀ ní ɛ̀ɛ̀ méjì l-ójojúmɔ́	this train goes to Ibadan twice every day

tí o bá fɛ́ dé Ìbàdã̀ ní ɔ̀sã́ gãgã, o ní láti wɔ ɔkɔ̀ àárɔ̀	If you want to reach Ibadan in plain daylight, you should take the morning train
ní ɔjɔ́ ɔjà ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà ni ó máa-ń-wɔ ɔkɔ̀ àárɔ̀	on market days many people take the morning train
Agége jɛ́ ìbùsɔ̀ méjìlá sí Ɛ̀kó	Agege is 12 miles from Lagos
ɔkɔ̀ ojú irĩ ti ɔ̀sã́ máa-ń-kó èrò ju ti àárɔ̀ lɔ	the afternoon carries more passengers than the morning train
àwɔ̃ èrò tí ó máa-ń-wà n-ínú ɔkɔ̀ àárɔ̀ máa-ń-ní ɛrù ju àwɔ̃ èrò ɔ̀sɔ̃́ lɔ	the passengers on the morning train carry more loads than those on the afternoon train
a kɔjá Ìtórí kí a tó dé Abɛ́òkúta	we passed Itori before reaching Abeokuta
kìí-še ɔ̀kpɔ̀ ènìà ni ó bɔ́ s-ílɛ̀ ní Ìtórí	not many people got off at Itori
tí ebi bá ń-kpa ɔ́ o lè ra ɔ̀gɛ̀dɛ̀ àgbagbà àti orom̀bó ní ìbùsɔ̀ tí ó wà ní iwájú	if you're hungry, you can buy plantains and oranges at the next station (iwájú = front)
tí ó bá rɛ̀ ɔ́ o lè sũ̀ láti Ɛ̀kó dé Ìbàdã	if you're tired, you can sleep from Lagos to Ibadan
n̄ ó-jĭ ɔ nígbà tí a bá dé Láfɛ́n̄wá	I'll wake you when we reach Lafenwa
o ó-jĭ nígbà tí a bá dé Ìbàdã̀	you'll wake up when we reach Ibadan
nígbà tí a bá dě Ìbàdã̀ a ní láti wá àdúgbò ibi tí Ɔ̀jó ń-gbé	when we reach Ibadan, we must look for the neighborhood where Ojo lives
o lè kpadà sí Ɛ̀kó n-ínú ɔkɔ̀ ojú irĩ àárɔ̀ ɔ̀la (o lè wɔ ɔkɔ̀ ojú irĩ àárɔ̀ ɔ̀la kpadà sí Ɛ̀kó)	you can return to Lagos on the morning train
tí o ò-bá fɛ́ rĩ ìrĩ àjò n-ínú ɔkɔ̀ ojú irĩ o lè wɔ ɔ́kɔ̀ ilɛ̀	if you don't like to travel by train, you can go by lorry
ɔ̀rɛ́ rɛ yó-dě Abɛ́òkúta ní n̄ǹkã bíi agogo méjìlá	your friend will reach Abeokuta at about 12 o'clock
àwɔ̃ ènìà ilɛ̀ Yorùbá máa-ŋ́-sɔ ɔmɔ wɔ̃ l-órúkɔ ní ɔjɔ́ kɛjɔ l-ɛ́hĩ ìbí	the Yoruba people name their children on the eighth day after birth
bàbá bàbá ɔmɔ ni ó máa-ḿ-fṹ ɔmɔ l-órúkɔ àti oríkì	it is the child's father's father who gives the child a name and an oriki
nígbà tí ɔmɔ bá ké wɔ̃ ó-še àdúrà fṹ ũ	when the child cries, they will say prayers for him

àwɔ̃ ará ɛbí nâ kpɛ̀lú máa-ḿ-fṹ ɔmɔ l-órúkɔ wɔ̃́ sì fṹ ũ l-ɛ́bũ	members of the family also give the child names, and they bring him presents
ní ɔjɔ́ ìsɔ-mɔ-l-órúkɔ ɔ̀kpɔ̀lɔ́kpɔ̀ ońjɛ sísè àti ìlù lílù máa-ń-wà	on naming day there is much cooking of food and drumming of drums
àwɔ̃ olówó máa-ń-lo owó kpúkpɔ̀ ní ɔjɔ́ yǐ	rich people spend a lot of money on this day
àwɔ̃ ènìà Yorùbá máa-ń-ní orúkɔ kpúkpɔ̀	Yoruba people usually have many names
šé o mɔ oríkì Lékã	do you know Lekan's oriki?
nígbà tí ɔmɔ̄ bá še n̄ǹkã tí ó dára, bàbá rɛ̀ máa-ń-kì í	when a boy has done something good, his father calls him by his oriki
oríkì jɛ́ orúkɔ tí wɔ̃́ máa-ń-lò ní àwɔ̃ àkókò kpàtàkì nìkã	Oriki is a name they use only on important occasions
l-ɔ́la n̄ ó-wɔ ɔkɔ̀ ojú irĩ àárɔ̀ lɔ sí Ìbàdã; mo fɛ́ wà ní ibi ìsɔ-mɔ-l-órúkɔ ɔmɔ tũtũ ti ɛ̀gbɔ̃́ mi Òjó	tomorrow I'll take the morning train to Ibadan; I want to attend the naming ceremony of my brother Ojo's new baby
n̄ ó-ra ɛ̀bũ̀ fṹ ɔmɔ tũtũ n̄ ó-sì kɔ́ lɔ wɔ kpɛ̀lú mi n-ínú ɔkɔ̀	I shall buy presents for the baby, and I shall take them on the train with me
mo rò kpé n̄ ó-sɔ ɔmɔ nâ ní Ìdòwú	I think I shall call the child Idowu (Idowu - a child born after twins)

D. Listen to the informant, or turn to tape selection 2-4-D. Answer each question in Yoruba.

Unit 11 - Lesson 5

A. Conversation: ìfi ɔ̀rɔ̀ wé ɔ̀rɔ̀ (comparing words with words)

Ará Ilé: Oko ń-kɔ́, ɛ̀yĩ ɔmɔ oní-n̄ǹkã?

(Townsman: How are things on the farm, you children of the owners of things?)

Ará Oko: ɛ kú ilé, ɛ̀yĩ ɔmɔ ìgboro; báwo ni n̄ǹkã še ń-lɔ sí?

(Farmer: Greetings in town, children of town centers; how are things going?)

I: Nǹkã kò-burú kpúkpɔ̀, a ḿ-bá gbogbo rɛ̀ yí. Išɛ́ nìkã ni ó le láti rí ní àkókò ìša yĭ.

(T: Things are not at all bad; we are managing (rolling with all of it). Only work is hard to get during this slack season (ebb tide).)

O: Kò-sí išɛ́ tí ó lɔ títí nâ l-óko ní àkókò ìsĩsĩ̀ yĭ, ɔ̀gbɛlɛ̀ ni gbogbo rɛ̀ wà; ìdíirɛ̀ nâ ni yĭ tí a fi wá bá yĩ šeré ní ilé.

(F: There is no work that goes so long on the farm during this present season, it is the dryness that is all of it; this is the reason why we come to play (spend time) with you in town.)

I: Šé ɛ mú n̄ǹkã tí ɛ ó-jɛ n-ílé bɔ̀? Gbogbo ońjɛ l-ó wɔ̃́ n-ísĩsĩ̀ yĭ.

(Ti: Did you bring something you will eat in town? All food is expensive now.)

O: Àwa mú n̄ǹkã tí a ó-jɛ wá àfi iyɔ̀ nìkã tí a kò-lè gbĩ̀ l-óko.

(F: We brought something we'll eat, except only salt which we can't plant on the farm.)

I: ɛ̀yĩ ni ɛ gbɔ̃́ kpúkpɔ̀; ɛ ó-gbădũ̀ ilé dáradára kí ɛ tó kpadà. ɔjɔ́ mélŏ ni ɛ ó-še n-ílé?

(T: You were very wise; you will enjoy the town very much before you go back. How many days will you spend in town?)

O: Ó di ìgbà tí a bá še ìsɔ-mɔ-l-órúkɔ ɔmɔ tũtũ tã́ kí a tó mɔ ìgbà tí a ó-kpadà.

(F: It will be when we have finished a naming ceremony of a new child, before we know when we will go back.)

I: ɛ ó-bă wa še faájì gã ni.

(T: You will indeed have fun with us.)

O: Ó tó bɛ́ɛ̀ nâ láti iye ɔjɔ́ yǐ. - - - Išɛ́ kí ni Àjàyí ń-še n-ísīsī̀ yǐ?

(F: It should be thus, after all these days. - - - What kind of work is Ajayi doing now?)

I: Išɛ́ gɛdú ni ń-še, išɛ́ nâ tilɛ̀ le jù. Bí ó bá lɔ l-́àárɔ̀ alɛ́ l-ó tó máa-ń-dé.

(T: He's working in the lumber business; the work is indeed (even) exceedingly hard. If he goes in the morning it is till evening that it reaches.)

O: Šé ó ń-rí owó dáradára gbà n-íbi išɛ́ nâ?

(F: Is he getting good money in that place of work?)

I: Nǹkã tí èmi mɔ̀ ni kpé ó ń-rí jɛ ó sì ń-rí mu. Ó ní l-ɔ́dṹ tí ḿ-bɔ̀ òũ yó-gbě ìyàwó; ta ni kò-še àimɔ̀ kpé ɔwɔ́ rɛ̀ ḿ-bà díɛ̀díɛ̀?

(T: Something I know is that he is getting to eat and drink. He says that next year he will marry; who doesn't know (make ignorance) that his hand is touching little by little (he is getting money in his hand)?)

O: Ó yɛ̲ kí àwa dúkpɛ́ kpé Àjàyí ní irú èrò dáradára báyǐ ní ɔkã̀; àkókò wo l-ó fɛ́ še ìyàwó rɛ̀ nâ, kí àwa bá lè mɔ̀ bí a ó-še še.

(F: It is proper that we should be thankful that Ajayi that kind of good thoughts in his heart; when does he want to make this marriage, so that we might know what to do.)

I: Inú iléyá ni ìyàwó nâ yó-bɔ̌ sí, àkókò tí gbogbo ilé yó-kṻ ni.

(T: During Ileya (a Muslim festival) it is that the wife will enter, the time when the whole town will be full.)

O: Ó dáa bɛ́ɛ̀, àti ɔdṹ iléyá àti ìgbé-ìyàwó gbogbo rɛ̀ l-a ó-še kpɔ̀.

(F: That's good; both the Ileya festival and the marriage, all of it we'll do together.)

I: Táyéwò ń-kɔ́? Ǹjɛ́ kò-ti-di ɔmɔge báyǐ?

(T: How is Tayewo? Has she not become a girl (mature) now?)

O: Òũ nâ ti-di àgbàlágbà. Ó ní ɔ̀rɛ́ ɔmɔkũ̀rī kã, tí ó máa-ń-wá kí i nígbà gbogbo. Bóyá wɔ̃ ó-fɛ̌ ara wɔ̃ ni.

(F: That one has matured. She has a boy friend who always comes to visit her. Perhaps they will marry each other.)

I: Kì-bá mà dára kpúkpɔ̀ (ì-bá mà ...) .

(T: That would be very good indeed.)

(Note: the student is advised to practice this conversation thoroughly for a long time until every sentence and turn of phrase becomes familiar. Until this has been accomplished, no attempt should be made to go on to section C.)

B. Notes.

The preceding conversation contains a good deal of material that is new, at least in the sense that a number of expressions are used with which the student is as yet unfamiliar. The following notes are designed to make some of the material more comprehensible.

ɔmɔ oní-ǹǹkã - 'children of the owners of things, owners of everything'; a term used to designate affluent people in general.

ɔmɔ ìgboro - ìgboro is a town-center; the expression refers to town-dwellers.

ɛ kú ilé - It should be quite clear by now that the Yoruba have a greeting for every occasion and every context; 'greetings to you in town' is perhaps an adequate rendition of this phrase.

bá gbogbo rὲ yí - 'to roll with all of it, to manage, get along'.

àkókò ìša - This phrase literally means something like 'ebb tide'; the conversation takes place in the middle of the summer, about August, a time when there is a lull in the rains, and not much work can be done. Hence, in this context, the expression means something like 'slack season'.

mú-bɔ̀/mú-wá - Literally, 'to take come', hence 'bring'.

ó di ìgbà tí... - Literally, the sentence would be rendered as follows: 'it becomes time that we will finish doing a naming ceremony of a new child...'

láti iye ɔjɔ́ yǐ - 'After this amount of days, after so many days'; this is a vague reference to long periods of hard work which preceded the trip to town.

ɔwɔ́ rὲ ḿ-bà - 'His hand is touching, coming in contact'; he is making money.

gbé ìyàwó)
)
še ìyàwó rὲ) - Different expressions meaning 'to marry'.
)
fέ)

ìyàwó yó-bɔ̌ sí - "The marriage will drop/fall into this period".

Táyéwò/Táíwò - Name given the first-born of twins, male or female. A child born after twins is named Ìdòwú.

kì-bá mà dára	-	Also ì-bá mà dára, 'it would/could indeed be good'. Derived from bá 'verb indicating possibility', ì-bá is actually a noun; mà is an emphatic form meaning 'definitely'. Hence the entire sentence could be translated 'the possibility/eventuality is indeed good'.

C. Exercise: Sɔ ní kúkúrú ní ɔ̀rɔ̀ tìrɛ n̄ǹkã tí o mɔ̀ níkpa ìfi ɔ̀rɔ̀ wé ɔ̀rɔ̀ yī.

(Tell briefly in your own words what you know about this conversation.)

Unit III - Lesson 1

A. Story: ɛ̀fɔ̃ àti etí (The Mosquito and the Ear)

ní ɔjɔ́ kã ɛ̀fɔ̃ dá ìmɔ̀rã̀ fṹ ara rɛ̀, ó ní òũ nâ fɛ́ gbé ìyàwó gɛ́gɛ́ bí gbogbo àwɔ̃ ɛrãko ìyókù ti-máa-ń-še.

(One day, Mosquito made a plan for himself, he said he too wanted to get married just like all the rest of the animals had been doing.)

ó wáá wá obĩ̀rĩ̄ títí, kò-rí, kò-rí ɛnìkã fɛ́.

(He then looked for a woman a long time, he didn't see, didn't see anyone to marry.)

nígbà tí ó wáá yá, ó wáá kpàdé etí ní ijɔ́ kã, ó wáá sɔ fṹ ũ kpé "ìwɔ, etí", òũ kò-mɔ̀ o, bóyá ó lè fɛ́ òũ o, nítorí-kpé òũ fɛ́rã̀ rɛ̀, ojú rɛ̀ fa òũ mɔ́ra.

(When the proper time came, he then met Ear one day, and he told her, "you, Ear", he didn't know, perhaps she could marry him, because he liked her, her face attracted him.)

etí wáá sɔ fṹ ũ kpé tòótɔ́ l-òũ wá ɔkɔ, šùgbɔ̃́ kìí-še irú o ɛ̀fɔ̃ l-òũ lè fɛ́.

(Ear then told him it was true that she was looking for a husband, but it wasn't the likes of Mosquito that she could marry.)

ɛ̀fɔ̃ wáá bi kpé "ah, ah!", kí l-ó dé tí kò-lè fɛ́ òũ; ó wáá sɔ fṹ ũ kpé irú ɛ̀fɔ̃ tó jɛ́ kpé kò-l-ágbára, kò-l-ókũ, kò-tilɛ̀ wu ènìà àti kpé bí ó tilɛ̀ še ń-wò kò-jɔ ɛni tí yó-kpɛ̌ l-áyé rárá.

(Mosquito then said "ah, ah!", what was the matter that she couldn't marry him; she then told him that the likes of Mosquito were such that he had no strength, had no vigor, didn't even please people, and indeed how he looked didn't resemble one who would last in the world at all.)

inú wáá bí ɛ̀fɔ̃, ó bínú títí, šùgbɔ̃ ó kparɔ́wà fṹ etí, etí kò-gbɔ́ o; etí šá kɔ̀ kpátákpátá kpé òũ kòní-fɛ́ ɛ̀fɔ̃ o.

(Ear was angry, he was angry for a long time, though he talked sweetly to Ear, Ear didn't listen; she just refused, she would not marry Mosquito.)

ɛ̀fɔ̃ ní "kò-burú"; láti ijɔ́ nâ t-ó bá ti rí etí, yó-wǎá lɔ sí ibi t-ó wà, yó-maa-kũ̀, yó-maa-sɔ fṹ ũ kpé òũ ń-še èyí kí ó lè baà mɔ̀ kpé ɔ̀rɔ̀ t-ó sɔ ní ìjɔsí, ó yɛ̀ o, kpé òũ kòní-kpɛ́ l-áyé.

(Mosquito said "all right"; since that day, whenever he sees Ear, he will then go where she is, he'll keep humming, he'll keep telling her that he is doing this that she might know that the word she said on that day shifted (changed) that he would not last in the world.)

láti ijɔ́ nâ ńní ɛ̀fɔ̃ ti-máa-ń-kũ̀ sí etí k-ó lè baà mɔ̀ kpé òũ kòìtiì-kú di òní olónĩ yĩ o.

(Since that day constantly Mosquito has been humming for Ear, so that she might know that he hasn't died yet until today, till this very day.)

ìkparí ìtã̀ nâ ni yĩ.

(This is the end of the story.)

B. Drills.

ìtã̀ yĩ ó lérí etí àti ɛ̀fɔ̃	this story is about Ear and Mosquito
ìtã̀ nâ še àlàyé ìdíirɛ̀ tí ɛ̀fɔ̃ fi máa-ń-kũ̀ sí etí ènìà	the story explains why mosquitoes keep humming in people's ears
ɛ̀fɔ̃ še ètò kã fṹ ara rɛ̀	Mosquito made a plan for himself
mo fɛ́ kí ọ fṹ mi ní ìmɔ̀rã̀ díɛ̀	I want you to give me some advice
ɛ̀fɔ̃ ń-wá ɛnìkã láti fɛ́	Mosquito was looking for someone to marry
òótɔ́ ni kpé etí ń-wá ɔkɔ	it's true that Ear was looking for someone to marry
gbogbo àwɔ̃ ɛrãko tí ó wà n-ínú igbọ́ fɛ́ ní ɔkɔ	all the animals of the forest wanted to get married
n̄ ó-še nǹkã tí àwɔ̃ ɔ̀rɛ́ mi ìyókù ń-še	I'll do what the rest of my friends are doing
n̄ ó-še gɛ́gɛ́ bí o ti še	I'll do exactly as you did
a ó-še gɛ́gɛ́ bí o ti še gbà wá ní ìmɔ̀rã̀	we'll do exactly as you advised us
ojú ɔmɔbĩ̀rĩ nâ fa ènìà mɔ́ra kpúkpɔ̀	the girl's face is very attractive
ɛ̀fɔ̃ ní ojú etí fa òũ mɔ́ra lɔ́kpɔ̀lɔ́kpɔ̀	Mosquito said Ear's face attracted him very much
ó fɛ́rã̀ etí kpúkpɔ̀	he liked Ear very much
ó sɔ kpé òũ fɛ́ fɛ́ etí	he said he wanted to marry Ear
etí kɔ̀ láti fɛ́ ɛ̀fɔ̃	Ear refused to marry Mosquito
ó sɔ wí kpé kò-ní agbára	she said he had no strength

ó ní kòní-kpɛ́ kpúkpɔ̀ n-ínú ayé	she said he wouldn't last long in the world
mo dá oorũ sísũ̀ dúró l-álɛ́ àná	I delayed going to sleep last night
ɔkɔ̀ dúró ní Láfɛ́n̄wá fṹ ɔgbɔ̃̀ ìšɛ́jú	the train stopped in Lafenwa for half an hour
ɛ̀fɔ̃ šì máa-ń-kũ̀ láti sɔ fṹ etí kpé òũ kòìtiì-kú	Mosquito still keeps humming to tell Ear that he hasn't died yet
ó ti-ń-kũ̀ láti ɔjɔ́ tí ó ti-kɔ̀ láti [illegible] fɛ́ ɛ	he has been humming since the day that she refused to marry him

C. Questions. Listen to the informant, or turn to tape selection 3-I-C. Answer each question with a complete Yoruba sentence.

D. Notes.

Since the above story is likely to be the student's first contact with Yoruba folk tales, it may be appropriate here to mention a number of characteristics of this genre of oral literature. While the particular style of story telling is to a large extent a matter of virtuosity of the individual story teller, a number of features, including grammatical constructions, are likely to appear in any folk tale. These include two verb forms - both of them always appearing as first elements of a compound verb - /bá/ 'to do definitely' and /wáá/ 'to do then'. The translations given here are necessarily rough. Constructions involving these two auxiliaries seem to be especially typical of a narrative prose style. /wáá/ very obviously has a connective function, providing general continuity between sentences and episodes. The exact function of /bá/ - which will be found in profusion in the tale beginning in the following lesson - is not so clear; it does, however, add a feature of definiteness to an event.

Another characteristic of folk tales is the frequent occurrence of interjections, such as /o/ and /ah/ and quite a number of forms employed for the purpose of special effects, as well as "idiomatic" constructions, sequences which are either unanalyzable or whose analysis will not yield the meaning of the entire construction.

It should be added here that story telling is a highly conscious and deliberately cultivated art in Yoruba as well as elsewhere in Africa. The fame of a master story teller spreads far and wide, and he is highly respected for his skill. Moreover, the folk tale has had - and to an extent still has - a number of important social functions in all African societies.

Unit III - Lesson 2

A. Story. Ìgbéyàwó ɔmɔ ɔba (Amúkũ̌) - The Marriage of the King's Daughter (The Lame Man)

Nígbà kã, nígbà láíláí rí ɔba kã wà tí ó l-ówó kpúkpɔ̀; ó ní àwɔ̃ ìyàwó, ó sì ní oũ ɔ̀sĩ̀ bɛ́ɛ̀, àwɔ̃ ɛrú rɛ̀ kpɔ̀ tó bɛ́ɛ̀ gɛ́ tó jɛ́ kpé a lè kà wɔ̃́ ju ɛgbɛ̀rṹ lɔ.

(Once upon a time, a long long time ago, there was a king who was very rich; he had wives, he had domestic animals to such an extent, and his servants were so many that one could count more than a thousand.)

Ó wáá ní ɔmɔbĩ̀rĩ kã, ɔmɔ nâ dáa, ó l-ɛ́wà, gbogbo àwɔ̃ ɔkũ̀rĩ l-ó sì fɛ́ láti máa-rí i nígbà gbogbo.

(He had a daughter, that child was beautiful, she had beauty, and all the men wanted to be seeing her all the time.)

Nígbà tí ɔmɔ yĩ̌ wáá dàgbà tí ó fɛ́ lɔ sí ilé ɔkɔ, nítorí-kpé àwɔ̃ t-ó ń-fɛ́ ɛ wɔ̃́ ti-kpɔ̀jù, ɔba yĩ̌ kò-mɔ̀ bí òũ še máa-še; ó wáá kpe gbogbo ~~àwɔ̃~~ ìgbìmɔ̀ rɛ̀ jɔ, ó ní kí wɔ̃ ó-kpa orí kpɔ̀, kí wɔ̃ ó-ronú, kí wɔ̃ ó-sɔ nǹkã tí òũ lè še níkpa ɔmɔbĩ̀rĩ yĩ̌.

(When this girl was old enough to want to get married, since those who loved her were so many, this king did not know how he might do; he then called all his councillors together, he said they should stick their heads together, they should think, they should say what he might do about this daughter.)

Hm̀ - k-á má fa ɔ̀rɔ̀ gũ̀ lɔ títí, ni àwɔ̃ ìgbìmɔ̀ bá sɔ kpé "Ah, Kábìèsí! b-ɔ́mɔ yĩ̌ še dáa tó, a à-gbɔ́dɔ̀ fi ɔ̀rɔ̀ rɛ̀ falɛ̀, ó sì ti-dàgbà tó ɛni tí òũ ń-lɔ ilé ɔkɔ".

(Well - in order not to drag the matter out - the councillors said "Your Majesty, since this girl is so beautiful, we must not delay her matter, and she is grown up enough to get married".)

Ni ɛnìkã bá dìde n-ínú àwɔ̃ ìgbìmɔ̀, ó ní "nǹkã tí èmi yó-sɔ ni kpé ɛni tí ɔba bá fɛ́rã̀ gã k-ó kã̀ fi ɔmɔ yĩ̌ fṹ, kpé kí ó máa-mú lɔ", ɔba ní "ah!", ènìà tí òũ fɛ́rã̀ kpɔ̀, ta ni òũ áa-fi fṹ.

(Then one of the councillors got up, he said, "what I will say is that anyone whom the king actually loves, he should just give this child to him, that he may take her away"; the king said "ah", the men he loved were many, to whom should he give her.)

Nígbà tí ó yá, ɔba l-ó bá ní "kò-burú", òũ mɔ nǹkã tí òũ ó-še, ó ní òũ fɛ́ kɔ́ ilé àtíbàbà kã tí òũ yó-maa-gbé n-ínú nígbà tí oòrũ̀ bá ń-rã̀ kpúkpɔ̀ jù; ó wáá ní òũ ó-kpe gbogbo àwɔ̃ ɔmɔkũ̀rĩ ìlú jɔ, kí wɔ̃ ó-wá kpa gbogbo nǹkã tí wɔ̃ ó-fi še ilé yɛn bí imɔ̀ igi àti gbogbo nǹkã.

(When the time was right, it was the king who said "all right", he knew what he would do; he said he wanted to build a hut that he would be staying in when the sun was shining most; and he said he would call all the boys of the town together, that they might assemble all the things to build that house with, such as palm leaves and all things.)

Ó ní nígbà tí wɔ̃́ bá lɔ sí oko, ɛni tí t-ó bá kɔ́ kpa imɔ̀ tiɛ̀ t-ó bá dé òũ ni òũ ó-fi ɔmɔ nâ fṹ.

(He said, when they went to the farm, the one who assembled his palm leaves first, when he arrived, he was the one he would give the daughter to.)

Ah - wéré ni aláago ɔba bá jáde lɔ, ó lɔ laago kpé nǹkã báyǐ báyǐ ni ɔba fɛ́ še o; "ní ijɔ́ méje l-ónǐ o gbogbo ɛ̀yĩ tí ɛ bá ní ìfɛ́ sí i, gbogbo ɛ̀yĩ tí ɛ bá fɛ́ fɛ́ ɔmɔba kí ɛ wá o".

(Well - quickly the king's bell ringer went out, he rang the bell saying such and such it was the king wanted to do; "seven days from today, all those of you who like it, all those of you who want to marry the king's daughter, you should come".

Ah - nígbà tí gbogbo àwɔ̃ ènìà ti-gbɔ́ inú wɔ̃ ti-dũ̀, gbogbo àwɔ̃ tí wɔ̃́ l-ágbára n-ínú wɔ̃ wɔ̃́ ti-ń-ronú kpé "ah - èmi ni n̄ ó-mǔ ɔmɔ yǐ, èmi ni n̄ ó-mǔ ɔmɔ yǐ".

(Well - when all the people had heard, they were happy; all those among them who were strong kept thinking "it is I who is going to take this girl, it's I who's going to take this girl".

Ní kúkúrú, ɔjɔ́ yǐ kpé, ni gbogbo wɔ̃ bá wá sí ilé ɔba, wɔ̃́ ní "ó dáa o, ɛ lɔ sí oko kí ɛ lɔ kpa imɔ̀ wá o", kíákíá kíákíá gbogbo awɔ̃ ɔkũ̀rĩ t-ó l-ágbára ḿbɛ̀ wɔ̃́ ti-dé oko yǐ, wɔ̃́ ti-kpa imɔ̀, wɔ̃́ ti-še gbogbo 'ɛ̀.

(In short, the period was complete, and all of them came to the king's house, they said "fine, go to the farm to cut and bring palm leaves"; quickly quickly, all the strong men there arrived at this farm, cut palm leaves and did everything.)

Šùgbɔ̃́ n-ínú gbogbo wɔ̃ ɔkũ̀rĩ kã wáá́ wà níbɛ̀ tí ó múkǔ̃, ɛsɛ̀ rɛ̀ rɔ, kò-sì lè rĩ̀ dáadáa; nígbà tí gbogbo àwɔ̃ t-ó l-ágbára ti-kpa imɔ̀ tiwɔ̃ tã́, wɔ̃́ jókǒ, wɔ̃́ bɛrɛ̀ sí šeré, wɔ̃́ ti-mɔ̀ kpé àwɔ̃ ó-tètè dé, šũgbɔ̃́ nígbà tí ɔkũ̀rĩ amúkǔ̃ yǐ nâ kpa tiɛ̀ tã́, ó bɛrɛ̀ sí lɔ.

(However, among all of them there was a man there who was lame, his leg had withered, and he could not walk well; when all the strong ones had finished cutting their palm leaves, they sat down, they began to play, they knew that they would arrive in good time; but when this same lame man had finished cutting his, he began to go ahead.)

Gbogbo àwɔ̃ tí wɔ̃́ jɔ lɔ kpa wɔ̃́ ti-fɛ́ fi s-ílɛ̀, ó wáá ní "kò-burú", òũ ó-mɔ nǹkã tí òũ ó-še, ni ɔkũ̀rĩ bá bɛ̀rɛ̀ sí kɔ-rĩ kã, ó bá ń-sɔ kpé:

(All those who went together to cut, they had wanted to leave him, he then said, "all right", he would know what to do, and the man began to sing a song, saying thus:)

Amukũ mbɔ wa o
Jembele ara jebe jebe ara jembele,
Amukũ mbɔ wa o
Jembele ara jebe jebe ara jembele.

(End of Part I)

B. Drills

nígbà kã ɔba kã wà tí ó l-ówó kpúkpɔ̀	once upon a time there was a king who was very rich
ó ní ɔ̀kpɔ̀lɔ́kpɔ̀ ìyàwó àti ɛrú kpúkpɔ̀	he had many wives and many slaves
àwɔ̃ ènìà sɔ wí kpé ó ní ju ɛgbɛ̀rṹ ɛrú lɔ	people said that he had more than 1000 slaves
àwɔ̃ ènìà kò-mɔ iye ɛrã ɔ̀sĩ̀ tí ó ní	people didn't know the number of domestic animals he had
ɔba yĭ ní ɔmɔbĩ̀rĩ dáradára kã	this king had a very beautiful daughter
ó dára tó bɛ́ɛ̀ tí ó jɛ́ wí kpé gbogbo ɔkũ̀rĩ ni ó fɛ́ fɛ́ ɛ	she was so beautiful that all men wanted to marry her
nígbà tí ó dàgbà ɔba kò-mɔ nǹkã tí òũ yó-še	when she grew up, the king didn't know what to do
ó kpe àwɔ̃ ìgbìmɔ̀ rɛ̀ jɔ, ó sì bi wɔ̃́ nǹkã tí ó yɛ kí òũ še	he called his councillors together and asked them what to do
ó sɔ fṹ wɔ̃ kpé kí wɔ̃ ó-kpa orí kpɔ̀ kí wɔ̃ ó-sì sɔ fṹ òũ nǹkã tí òũ lè še	he told them to put their heads together and to tell him what he could do
kí ni mo lè še níkpa ɔmɔbĩ̀rĩ mi yĭ	what can I do about this daughter of mine?
àwɔ̃ ìgbìmɔ̀ kò-fɛ́ láti fa ɔ̀rɔ̀ nâ gũ̀	the councillors did not want to prolong the matter

wɔ̃́ kpa ɛnu kpɔ̀ kpé ɔmɔbī̀rī nâ dára kpúkpɔ̀ ó sì ti-dàgbà tó láti ní ɔkɔ	they agreed that the girls was very pretty, and that she was old enough to have a husband
wɔ̃́ gba ɔba ní ìmɔ̀rã̀ kpé kí ó fi fṹ ɔkũ̀rī tí ó bá fɛ́rã jù-lɔ	they advised the king to give her to the man he happened to like best
àwɔ̃ ɔkũ̀rī tí ɔba fɛ́rã̀ kpɔ̀	the men the king liked were many
ta ni yó-fũ̌	to whom will he give her?
àsɛ̀hī̀wá àsɛ̀hī̀bɔ̀ ɔba mɔ nǹkã tí yó-še	finally, the king knew what he would do
ɔba fɛ́ kɔ́ àtíbàbà	the king wanted to build a hut
ó fɛ́ kí gbogbo àwɔ̃ ɔkũ̀rī kí wɔ̃ ó-kpa imɔ̀ àti gbogbo nǹkã tí wɔ̃ ó-lè fi kɔ́ àtíbàbà	he wanted all the men to collect palm leaves and everything to build a hut with
yó-fi ɔmɔ rɛ̀ fṹ ɛnikɛ́ni tí ó bá kɔ́kɔ́ dé kpɛ̀lú ɛrù imɔ̀	he will give his daughter to the one who first arrives with a load of palm leaves
ɔba sɔ fṹ aláagọ rɛ̀ kpé kí ó sɔ fṹ àwɔ̃ ɔkũrī nǹkã tí wɔ̃́ ńláti še	the king told his messenger to tell the men what to do
nígbà tí àwɔ̃ ènìà gbɔ́ nǹkã tí ɛmɛ̀wà wí, inú wɔ̃ dũ̀	when the people heard what the servant said, they were happy
gbogbo àwɔ̃ ɔkũ̀rī alágbára bɛ̀rɛ̀ sí kpa imɔ̀	all the strong men began cutting palm leaves
ɔkũ̀rī amúkũ̌ kò-lè rī̀ kíákíá	the lame man couldn't walk fast
nígbà tí àwɔ̃ ɔkũ̀rī ìyókù fɛ́ fi s-ílɛ̀, ó bɛ̀rɛ̀ sí kɔ orī kã	when the other men wanted to leave him behind, he began to sing a song

C. Questions. Listen to the informant, or turn to tape selection 3-2-C. Answer each question with a complete Yoruba sentence.

D. Notes.

A feature of Yoruba syntax which is easily recognizable in both of the story texts reproduced in this and the preceding lesson is the ease with which a speaker shifts from direct to indirect discourse and back again, whenever quotations are involved. This feature is a characteristic of narrative style, not only in Yoruba but in many West African languages. It is one of the most striking syntactic differences between these languages and the stylistic patterns of European languages.

A number of expressions occurring in the above tale are listed with brief comments below.

k-á má fa ɔ̀rɔ̀ gũ̀ lɔ títí	in order to cut a long story short; literally, so that we might not pull words (matter) long for a long time.
Kábìèsí	the proper way to greet or address a king; hence, the best translation in this context is "Your Majesty (Highness)".
fi ɔ̀rɔ̀ rɛ̀ falɛ̀	to drag out her matter (business).
àtíbàbà	a hut or booth with a flat roof made of palm leaves.
ḿbɛ̀	a contracted form of *n-íbɛ̀* 'there', very frequent in rapid speech; compare also *tiɛ̀*, *tìɛ* instead of *tirɛ̀*, *tìrɛ*, *lɛ̀* instead of *ilɛ̀*.
ni	in telling stories, the form *ni* frequently functions as a sentence introducer; hence, at such times, it is best translated by 'then, and then, and'.

Unit III - Lesson 3

A. Story. Amúkũ̌ (concluded).

Ah -- nígbà tí àwɔ̃ ɔkũ̀rĩ yǐ gbɔ́, wɔ̃́ ní "hɛ̃̀ɛ̃́! níbo ni orĩ dáadáa báyǐ ti ń-wá, obĩ̀rĩ ni ń-kɔ ni àb-ɔkũ̀rĩ?"

(Well -- when these men heard, they said "hey! where is such a pretty song coming from, is it a woman that is singing or a man?")

Ni gbogbo wɔ̃ bá ju ɛrù wɔ̃ s-ílɛ̀, wɔ̃́ bá bɛ̀rɛ̀ sí jó, ni wɔ̃́ bá bɛ̀rɛ̀ sí jó, l-amúkũ̌ bá ń-kɔrĩ:

Amukũ mbɔ wa o
Jembele ara jebe jebe ara jembele
Amukũ mbo wa o
Jembele ara jebe jebe ara jembele

(And all of them threw their loads down, they began do dance, they began to dance, and the lame man was singing: ... ...)

Ni wɔ̃́ bá gbé imɔ̀ wɔ̃-lɛ̀ o, ni wɔ̃́ bá ń-tɛlɛ́ amúkũ̌ o; amúkũ̌ bá ń-rù imɔ̀ tiɛ̀ lɔ, ni bá ń-kɔrĩ, ni gbogbo wɔ̃ bá tɛ̀lé títítítítí.

(And they left their palm leaves on the ground, and they followed the lame man, and the lame man kept carrying his palm leaves, and he kept singing, and all of them followed for a long long time.)

Nígbà tí ó yá tí wɔ̃́ rã́tí kpé wɔ̃ ti-gbé imɔ̀ wɔ̃ jù-lɛ̀, wɔ̃́ tṹ kpadà, wɔ̃́ tṹ lɔ gbé e, wɔ̃́ tṹ bá amúkũ̌ l-ɔ̃́nà.

(When the time was right that they remembered that they had abandoned their palm leaves, they went back again, went to pick them up again and again overtook the lame man on the road.)

Amúkũ̌ tṹ bɛ̀rɛ̀ sí kɔrĩ fṹ wɔ̃, wɔ̃́ tṹ bɛ̀rɛ̀ sí jó, wɔ̃́ gb-ɛ́rù wɔ̃ s-ílɛ̀; báyǐ ni amúkũ̌ še títítítí t-ó fi dé ilé ɔba.

(The lame man again began to sing to them, and they again began to dance, and they threw down their loads; thus the lame man did for a long time, until he arrived at the king's house.)

Bí ɛnìkã ti ju ɛrù-lɛ̂ tó dṹ "gbíì", ɔba bá sɔ fṹ wɔ̃ kpé kí wɔ̃ ó-lɔ wo ɛni t-ó dé,nígbà tí wɔ̃ ó-dĕ-bɛ̀, ó bá di amúkũ̌; ah - wɔ̃́ kã̀ ya-nu kpé "aátiigbɔ́, amúkũ̌ re, gbogbo àwɔ̃ tí ó ti-bá a lɔ, àwɔ̃ alágbára, àwɔ̃ tí a rò kpé yó-dĕ, wɔ̃ ɔ̃̀tiì-dé"; wɔ̃́ bá lɔ sɔ fṹ ɔba kpé amúkũ̌ ni ó dé o.

(When someone threw down a load uttering "gbíì", the king told them to go look who had arrived, when they got there, it turned out to be the lame man; well - they just open their mouths, said "what's this we hear, it is the lame one, all those who went with him, the strong ones, those we thought would get here, they haven't arrived yet"; and they went to tell the king that it was the lame man who had arrived.)

ɔba ní "Ha, amúkũ̌!" tí òũ ó-bǎ mú ìlérí òũ šɛ, òũ ó-fi ɔmɔ òũ fṹ amúkũ̌ nì, ɔmɔ t-ó dáa báyǐ, t-ó l-ɛ́wà báyǐ, tí òũ kò-tilɛ̀ fɛ́ kí ó kúrò ní ilé òũ; ó ní "ah!"

(The king said "Hah, a lame man!, if he were to keep his promise, he would give his child to that lame man, the child that was so pretty, so beautiful, that he didn't even want her to move from his house; he said "oh!")

Àwɔ̃ ɛmɛ̀wà ɔba sɔ fṹ ɔba kpé "ɛni tí ń-wí bɛ́ɛ̀ tí í-še bɛ́ɛ̀ ni yĩ́ o, a à-gbɔ́dɔ̀ gbɔ́".

(The king's men told the king "you are one who does what he says, we must not hear any more about it.")

Ni ɔba bá ní "kò-burú o, kí ɔmɔ yǐ kí ó lɔ fɛ́ amúkũ̌ o".

(And the king said "all right, let this child go and marry the lame man.")

ɔba bá mú ilé rɛ̀, ó dá a sí méjì, ašɔ rɛ̀ àti gbogbo ìní rɛ̀ ó bá dá a sí méjì, ó bá fṹ amúkũ̌ yǐ o, ni wɔ̃́ bá še ìgbéyàwó.

(The king took his house, he divided into two two parts, his clothes and all his possessions he divided into two parts, and he gave them to this lame man, and then they made the wedding.)

ɛ̀kɔ́ tí ìtã̀ yǐ kɔ́ wa ni kpé ɛnìkãkã kò-ní àròkpĩ.

(The lesson that this story teaches us that no one should be considered hopeless.)

B. Drills.

nígbà tí àwɔ̃ ɔkũ̀rĩ nâ gbɔ́ orĩ amúkũ̌, wɔ̃ bɛ̀rɛ̀ sí jó	when the men heard the lame man's song, they began to dance
wɔ̃́ bèèrè ta ni ó ń-kɔrĩ, ɔkũ̀rĩ ni àbí obĩ̀rĩ	they asked who was singing, man or woman
wɔ̃ ju ɛrù wɔ̃ s-ílɛ̀ wɔ̃́ sì tɛ̀lé amúkũ̌	they threw down their loads and followed the lame man
amúkũ̌ nâ gbé ɛrù rɛ̀ ó sì ń-kɔrĩ lɔ	the lame man carried his load and went on singing
àwɔ̃ ɔkũ̀rĩ ìyókù tɛ̀lé amúkũ̌ lɔ títí	the other men followed the lame one a long time

nígbà tí wɔ̃́ rã́tí ɛrù wɔ̃, wɔ̃́ kpadà s-éhĩ̀ wɔ̃́ gbé ɛrù wɔ̃, wɔ̃́ sì tṹ kɔjá amúkũ̌ l-ɔ́nà	when they remembered their loads, they went back, picked them up and overtook the lame man on the road again
ó tṹ kɔrĩ ní ɛ̀ɛ̀ kã síi, wɔ̃́ gbé ɛrù wɔ̃ s-ílɛ̀, wɔ̃́ sì bɛ̀rɛ̀ sí jó	he sang again, and again they threw their loads and the ground and began to dance
amúkũ̌ še báyĩ títí tí ó fi dé ilé ɔba	the lame man did this a long time, till he reached the king's house
òũ ni ó kɔ́kɔ́ dé ilé ɔba	he was the first to reach the king's house
nígbà tí ɔba gbɔ́ kpé amúkũ̌ ni ó kɔ́kɔ́ dé, inú rɛ̀ bàjɛ́	when the king heard that the lame one had arrived first, he was unhappy
ìnì kò-fɛ́ fi ɔmɔbĩ̀rĩ rɛ̀ dáadáa fṹ amúkũ̌	he did not want to give his beautiful daughter to a lame man
kò-fɛ́ kí ɔmɔbĩ̀rĩ rɛ̀ kí ó kúrò ní ilé òũ	he didn't want his daughter to move away from his house
àwɔ̃ ìgbìmɔ̀ ɔba sɔ fṹ ũ kpé ó ní láti še gɛ́gɛ́ bí ó ti-wí	the king's councillors told him that he had to do as he had said
ɔba ní ó dára, ɛ jɛ́ kí ɔmɔbĩ̀rĩ nâ fɛ́ amúkũ̌	the king said, all right, let the girl marry the lame man
ó kpĩ́ gbogbo ohũ ìní rɛ̀ sí méjì ó sì fṹ amúkũ̌ ní ìdájì	he divided all his possessions in two and gave one half to the lame man
báyĩ ni ìgbé yàwó amúkũ̌ àti ɔmɔ ɔba	thus was the marriage of the lame man and the king's daughter
báyĩ ni a ti še še ìgbéyàwó amúkũ̌ àti ɔmɔ ɔba	thus they made the marriage of the lame man and the king's daughter
báyĩ ni ìgbéyàwó amúkũ̌ àti ɔmɔba še šɛlɛ̀	thus it was that the marriage of the lame man and the king's daughter happened

C. Questions. Answer the following questions supplied by the informant or recorded in tape selection 3-3-C.

D. Notes.

àb-	elided form of àbí, same as tàbí 'or'.

ya-nu	ya (yà) ɛnu 'to pull the mouth apart, to open the mouth.
aátiígbɔ́	àwa ti ígbɔ́ 'what do we hear?', an exclamatory phrase of surprise.
mú ìlérí še	'to keep a promise'.
ɛni tí ń-wí bɛ́ɛ̀ tí í-še bɛ́ɛ̀	'one who does just as he says', literally, 'person who is saying thus who is doing thus'.
a à-gbɔ́dɔ̀ gbɔ́	literally, 'we must not hear'; hence, in the present context, 'we must not hear any contradictions'.

Unit III - Lesson 4

A. Story. Alábahũ àti Ológbò. (Tortoise and Cat)

Ìtã yĭ ó lérí alábahũ àti ológbò.

(This story, it is about tortoise and cat.)

Àwɔ̃ méjèèjì jɔ ń-gbé ní ìlú kã; ní ìlú yĭ ɔba kã wáá wà ḿbɛ̀, ó ní ìyàwó kã t-ó dára lɔ́kpɔ̀lɔ́kpɔ̀.

(The two of them lived together in a certain country; in this country there was a king, he had a wife who was very beautiful.)

Tí ayaba tó bá ti ń-lɔ wɛ̀ ní odò l-áràárɔ̀, àwɔ̃ ɛmɛ̀wà ɔba t-ó jɛ́ obĩ̀rĩ wɔ̃́ máa-ḿ-bá a lɔ.

(When the queen happened to be going to bathe in the river every morning, those servants of the king who were women would go with her.)

Ó wáá yá alábahũ wáá rí kpé ìyàwó ɔba yĭ ó máa-ń-lɔ wɛ̀ ní odò kã l-ójojúmɔ́, tí ó bá ti rí ayaba t-ó bá ti ń-lɔ wɛ̀, yó-wã̌á rɔra rá kpálákpálá, yó-lɔ gɔ sí etí odò ũ láti lɔ wo aya ɔba.

(It so happened that tortoise saw that the wife of this king went to bathe in a river every day, whenever he saw the queen when she was going to bathe, he then would crawl softly on hands and knees, he would go hide at the edge of the river to go watch the queen.)

Šùgbɔ̃́ àwɔ̃ ɛmɛ̀wà yĭ wɔ̃ ò-mɔ nǹkãkã, alábahũ ti-máa-ń-lɔ ibɛ̀ kpɛ́ o, ó ti-máa-ń-lɔ ibɛ̀ kpɛ́, ó wáá rí kpé "Ah! ìyàwó ɔba yĭ ó dáa lɔ́kpɔ̀lɔ́kpɔ̀".

(But these servants didn't know anything, and tortoise had been going there for some time, he had been going there for a time, he then saw that the wife of this king was very beautiful.)

Alábahũ wáá wo-rɛ̀ títítí, ó ní "ah", òũ nâ ní ìyàwó šùgbɔ̃́ ìyàwó t-òũ kò-dáa tó t-ɔba.

(Tortoise then looked at himself for a while, he said "well", he too had a wife, but his wife was not as beautiful as the king's.)

Ó ní "ó dáa", obĩ̀rĩ yĭ o, òũ ó-lɔ ro nǹkãkã tí òũ ó-še fṹ ũ.

(He said "all right", this woman, he would go think of something to do to her.)

Nígbà tí ó di ijɔ́ kã alábahũ bá ní òũ mɔ ohũ t-óũ ó-še fṹ ìyàwó ɔba yĭ; ohũ t-óũ ó-še ni kpé òũ ó-wǎ ɔ̀nà bí òũ ó-še kpɔ̃̀ ní ɛ̀hĩ̀ rɛ̀.

(When it got to be a certain day, tortoise said he knew what he would do to this king's wife; what he would do was that he would look for a way how he

would be carried on her back.)

Nígbà tí ó yá alábahũ bá lɔ gɔ sí etí ɔ̀nà n-íbi tí aya ɔba ńlati gbà kɔjá l-́àárɔ̀ ijɔ́ kã.

(When the time was right, tortoise went to hide by the edge of the road where the queen had to pass on the morning of a certain day.)

Bí ayaba ti ń-lɔ kpɛ̀lú àwɔ̃ ɛmɛ̀wà rɛ̀, bɛ́ɛ̀ ni, alábahũ fò s-ɔ́nà l-ójijì gírà!, b-ó še fò bɛ́ɛ̀ ni àyà obĩ̀rĩ ń-já, l-alábahũ bá bɛ̀rɛ̀ sí kpé "ah - ayaba l-ó tɛ̀ mí, l-ó tɛ̀ mí ń-rã̌, šá gbě m̄-kpɔ̃̀, šá gbě m̄-kpɔ̃̀, ayaba tɛ̀ mí ní ìrã́;

(When the queen was going with her servants like that, tortoise jumped onto the road, suddenly, and when he jumped like that, the women were afraid, and tortoise began to say "oh - the queen stepped on me, she stepped on my tail, the queen stepped on my tail, just carry me on your back, just carry me on your back, the queen stepped on my tail;)

ɛ̀rù t.-ba ayaba; n-íbi tí ayaba tì fɛ́ máa-sá lɔ, alábahũ bá gbá-lé o, kpé nǹkã tí ó dá l-ónĭ òũ ni yó-gbě, òũ ni yó-še kĩní, ó šá rɔ̀ mɔ́ ayaba o; šùgbɔ̃́, k-á má fa ɔ̀rɔ̀ gũ̀ lɔ tití, àwɔ̃ ɛmɛ̀wà ɔba wɔ̃́ bá já alábahũ tilɛ̀, wɔ̃́ bá kpadà lɔ s-ílé, wɔ̃́ bá sɔ fṹ ɔba kpé n-íbi tí àwɔ̃ ti ń-lɔ sí odò, nǹkã báyĭ báyĭ ni alábahũ še sí àwɔ̃ o.

(Fear gripped the queen; as she wanted to run away, tortoise ran after, saying what she had caused this day, she would bear the responsibility, she would do something, he just clung to the queen; however, to cut things short, the king's servants pulled tortoise down, they went back home, and they told the king that where they had been going to the river, such and such it was that tortoise had done to them.)

ɔba bá ní "alábahũ n-ílɛ̀ yĭ"; sí ìyàwó t-òũ!

(And the king said, "Tortoise in this land"; and to his own wife!)

Ó bá kpe àwɔ̃ ènìà rɛ̀ kpé wéré kí wɔ̃ ó-lɔ mú alábahũ wá n-íbi t-ó wà.

(He called his people saying, quickly, they should go to arrest tortoise and bring him from where he was.)

Alábahũ sá kpamɔ́ sí ìnú ihò rɛ̀; b-ó ti gbɔ́ kpé àwɔ̃ ènìà kã ìlɛ̀kũ̀ rɛ̀, ó bá bɔ́ s-óde, ó ní "kí l-ó dé o?", wɔ̃́ bá ní ɔba ni ń-wá a.

(Tortoise ran to hide inside his hole; when he heard that the people knocked on his door, he went outside and said "what's the matter?", and they said that the king was looking for him.)

Ah - ó ní "tótóo", ɔba ń-wá òũ, kĩ́ wá ni, šé kò-sí nǹkã o, šé kò-sí nǹkãkã t-ó dàrú n-ílŭ o; wɔ̃́ ní "rárá o, nígbà tí o bá rí ɔba", k-ó wáá máa-še gbogbo àlàyé rɛ̀, k-ó máa-bèèrè nǹkã tí yó-bǎ bèèrè.

(Well - he said "pardon me", the king was looking for him, what is it, is there anything, is there anything that is mixed up in the country; they said "never mind, when you see the king", he should then be making his explanations, he should be asking whatever he might ask.)

Wɔ̃́ wáá mú alábahũ wéré wéré, ó di iwájú ɔba; bí wɔ̃́ ti-gbé e dé-bɛ̀, ɔba bá bi í, ɔba ní "ahũ ìwɔ, aátiígbɔ́", nǹkã báyĭ báyĭ l-o še sí ìyàwó òũ; alábahũ ní òũ, ìyàwó ɔba, òũ n-ílɛ̀ yĭ, òũ ha jɛ́ dã́ irú nǹkã bahũ wò;

(Then they seized tortoise and quickly quickly he went straight before the king; when they had brought him there, the king asked him, the king said "you, tortoise, what this we hear?", such and such a thing you did to his wife; tortoise said, he! the king's wife! he in this land, can it be he would try a thing like that!)

bí wɔ̃́ bá tilɛ̀ sɔ kpé òũ še irú rɛ̀, ó yɛ kí ɔba ó-gba ɛ̀rí òũ jɛ́ kpé òũ kɔ́ o, òũ t-ó jɛ́ kpé k-ó máa-dáa, k-ó máa-dáa ni òũ fɛ́ fṹ ìlú yĭ, òũ ó-wǎ rɛ̀ kpàdé ìyàwó ɔba l-ɔ́nà, ìyàwó ɔba l-ɔ́nà; ó ní "ŕárá o"; alábahũ l-óũ kɔ́ o; ó ní òũ ó-bǎ ɔba še ìwáàdí ɛni t-ó dã́wò.

(If they even said that he did the like of it, it was right that the king should bear him out that it wasn't he, he who is such a one that things go well, things go well is what he wants for this country, that he would go to meet the king's wife on the road, the king's wife on the road; he said "certainly not"; tortoise said it wasn't he; he said he would help the king make an investigation of the person who tried that.)

Ó ní kí ɔba šá fũ òũ ní ijɔ́ mɛ́ta kpéré, l-́àarĩ ijɔ́ mɛ́ta ũ òũ ńláti mɔ olúwa rɛ̀, òũ ó-sì mú u dé iwájú ɔba.

(He said the king should just give him only three days, within those three days he would have to know the person in question, and he would seize and bring him before the king.)

ɔba bá ní "ó dáa, alábahũ", òũ fɛ́rã̀ rɛ̀ o; l-́àarĩ ijɔ́ mɛ́ta kí o wá olúwa rɛ̀ kã; tí o ò-bá wákã̀, kpíkpa l-òũ ó-kpa ɔ́.

(The king said "all right, tortoise", he liked him; within three days you should seek and get this person; if you don't seek and find, killing it is he will do to you.)

B. Drills.

alábahũ àti ológbò jɔ ń-gbé ní ìlú kã	tortoise and cat were living together in a certain country

àwɔ̃ méjèèjì ń-gbé ní ìlú kã nâ	both of them lived in the same country
ɔba ìlú yĩ ní aya dáradára kã	the king of this country had a very beautiful wife
ayaba àti àwɔ̃ ɛmɛ̀wà máa-ń-lɔ wɛ̀ ní odò l-áràárɔ̀	the queen and her maids went to bathe in the river every morning
alábahũ máa-ń-wo ayaba nígbàkúgbà tí ó bá ti ń-wɛ̀ ní odò	tortoise watched the queen whenever she was bathing in the river
ó máa-ń-rɔra rá sí etí odò kí ó sì wo ayaba	he carefully crawled to the river's edge and looked at the queen
ó máa-ń-gɔ sí etí odò l-áràárɔ̀	he hid at the river's edge every morning
àwɔ̃ ɛmɛ̀wà ayaba kò-mɔ nǹkã tí alábahũ ń-še	the queen's servants didn't know what tortoise was doing
ayaba dára ju ìyàwó alábahũ lɔ	the queen was more beautiful than tortoise' wife
alábahũ wá ɔ̀nà láti še nǹkã tí yó-ya ayaba l-ɛ́nu (yà l-ɛ́nu)	tortoise looked for a way to do something to surprise the queen
l-ɛ́hĩ̀ ìgbà tí ó ti-ronú títí, ó mɔ nǹkã tí òũ yó-še	after he had thought for a long time, he knew what he would do
ní ààrɔ̀ ijɔ́ kã ó lɔ gɔ sí etí ɔ̀nà	one morning he went to hide at the side of the road
ó mɔ̀ kpé ayaba yó-gba ibɛ̀ kɔjá	he knew that the queen would pass by there
bí ayaba ti ń-kɔjá lɔ, alábahũ fò s-ɔ́nà ní òjijì	when the queen was passing by, tortoise jumped on the road suddenly
nígbà tí alábahũ yɔ́ l-ójijì àyà ayaba já	when tortoise appeared so suddenly, the queen was frightened
alábahũ ní ayaba ti-tɛ òũ ní ìrã́ mɔ́lɛ̀	tortoise said the queen had stepped on his tail
ó fɛ́ kí ó gbé òũ kpɔ̃̀	he wanted her to carry him on her back
nígbà tí ɛ̀rù ba ayaba ó sá tèlé e	when the queen was frightened, he ran after her
ó sɔ fṹ ũ kpé ó ní láti gbé nǹkã tí ó dá	he told her she had to bear the responsibility for what she caused

alábahũ dì mɔ́ ayaba títí àwɔ̃ ɛmɛ̀wà fi já a s-ílɛ̀	tortoise clung to the queen until the maids pulled him off
nígbà tí wɔ̃́ dé ilé, wɔ̃́ sɔ fṹ ɔba kpé alábahũ ti-šɛ ayaba, ó sì ti-dà á l-áàmú	when they returned home, they told the king that tortoise had offended the queen and had caused her worry
alábahũ sá kpamɔ́ sí inú ihò rɛ̀, šùgbɔ̃́ wɔ̃́ wá mú u	tortoise ran to hide inside his hole, but they came to arrest him
alábahũ fɛ́ mɔ ɛni tí ó ń-kã ìlɛ̀kũ̀ òũ	tortoise wanted to know who was knocking on his door
ó fɛ́ mɔ̀ bí nǹkãkã bá dàrú	he wanted to know whether anything was wrong
wɔ̃́ sɔ fṹ ũ kpé ó lè bèèrè l-ɔ́wɔ́ ɔba	they told him he could ask the king
ɔba ní "alábahũ, aátiígbɔ́ kpé o šɛ ayaba?"	the king said, "tortoise, what's this I hear, that you offended the queen?"
alábahũ ní òũ kò-lè še irú nǹkã bɛ́ɛ̀	tortoise said he could not do such a thing
ó sɔ fṹ ɔba kpé òũ yó-ba še ìwáàdí ɛni tí ó še èyí sí ayaba	he told the king he would help him investigate who did this to the queen
ó ní òũ yó-wǎ olúwa rɛ̀ kã̀ l-áàrĩ ijɔ́ mɛ́ta	he said he would find the person concerned within three days
alábahũ ní òũ fɛ́ nǹkã kí ó máa-lɔ dédé ní ìlú yĩ	tortoise said he wanted things to go well in this town
ɔba fṹ alábahũ ní ɔjɔ́ mɛ́ta	the king granted tortoise three days
tí alábahũ kò-bá lè rí arúùfĩ nâ l-áàrĩ ijɔ́ mɛ́ta, ɔba še ìlérí kpé òũ yó-kpa á	if tortoise could not find the criminal within three days, the king promised to kill him

C. Questions. Listen to the informant or to tape selection 3-4-C. Answer each question in Yoruba.

D. Notes.

kpálákpálá	stealthily, on hands and knees

wo-rɛ̀	= wo ara rɛ̀, looked at himself
ńláti	= ní láti
l-ójijì	= ní òjijì, in suddenness
àyà obĩ̀rĩ ń-já	the chest (heart) of the women was falling, the women were afraid
ayaba l-ó tɛ̀ mí ń-rã̌	= ayaba ni ó tɛ̀ mí ní ìrã́, it's the queen stepped on my tail
šé gbĕ ḿ-kpɔ̃̀	= šá gbĕ mi kpɔ̃̀, just carry me on your back
ó šá rɔ̀ mɔ́ ayaba	he just clung to the queen; ó rɔ̀ mɔ́ mi he embraced me; rɔ̀ hang down, mɔ́ stick to
já alábahũ tilɛ̀	dislodged tortoise and threw him down; já pluck, snap off
mú-wá	to seize and come, arrest and bring
kĩ́ wá ni	what is it, what's the matter
dã́-wò	to try

Unit III - Lesson 5

A. Story. Alábahũ àti Ológbò (concluded)

Alábahũ bá lɔ o, ó ní òũ mɔ nǹkã tí òũ ó-še.

(Tortoise went away, he said he knew what he would do.)

Nígbà tí ó ronú títítí, ó bá lɔ kpadà bá ɔba; ó ní "ɔba", ó ní òũ ti-mɔ ɛni t-ó lɔ kpàdé ìyàwó yĩ́ l-ɔ́nà; ó ní "ológbò ni"; ɔba ní "ológbò! ológbò kɛ̀ n-íhĩ̌!"; "a ní ológbò ni".

(When he had thought for a while, he went back to meet the king; he said, "oh king", he said he knew who went to meet his wife on the road; he said "it was the cat"; the king said "cat! hey, the cat here!"; "indeed, the cat it was.")

ɔba bá ní "ó dáa", kí wɔ̃ ó-lɔ mú ológbò wá; alábahũ ní "ah, kábìèsí, ɛ še jɛ́jɛ́", òũ ó-mɔ nǹkã tí òũ ó-še fṹ ũ; bí òũ ó-še mú u ni yĩ̀: ó ní t-ó bá di ìjɔ́ méje l-ónĩ̀, kí a kpe gbogbo àwɔ̃ ará ìlú wá, kí wɔ̃ ó-jókŏ, òũ ó-wă še nǹkãkã tí òũ ó-fihã̀ kpé ológbò l-òũ l-ó lɔ kpàdé ìyàwó ɔba l-ɔ́nà.

(The king said "all right", they should go arrest and fetch cat; tortoise said "oh, your majesty, take it easy", he would know what he would do to him; how he would catch him is this: he said when it was seven days from today, they should call all the citizens of the town to come, they should sit down, he would come to do anything to show that it was cat who went to meet the queen on the road.)

ɔba wáá bi kpé "kí ni nǹkã tí o fɛ́ še gã?"; ó ní "ɔba, ɛ šá še mí jɛ́jɛ́, èmi ni mo ni ɔ̀tṹ, èmi ni mo ni òsì, ɛ ó-rĩ̀ nǹkã tí n̄ ó-še".

(The king then asked saying "what is it exactly that you want to do?" He said "King, just treat me gently, I own the right, I own the left, you shall see what I will do".)

Ká tó wí ká fɔ̀ - ɔjɔ́ méje kpé, wɔ̃́ bá kpe gbogbo àwɔ̃ ará ìlú jɔ kpé kí wɔ̃ ó-wă wò; àwɔ̃ fɛ́ mɔ ɛni tí ó máa-ń-lɔ da ìyàwó ɔba l-áàmú tí ó bá ti ń-lɔ wɛ̀ ní odò o.

(In a short time seven days were complete, they called all the citizens of the town together saying they should come and watch; they wanted to know who was causing the king's wife worry whenever she was going to bathe in the river.)

Wɔ̃́ bá mú ológbò wá, ológbò ní "rárá", òũ kò-jɛ́ še irú nǹkã bɛ́ɛ̀, òũ kòí-tilɛ̀ jáde, òũ ò-mɔ ibi tí ìyàwó ɔba ti ń-wɛ̀, òũ ò-mɔ̀.

(They arrested and brought cat, and cat said "certainly not", it wasn't he did that sort of thing, he didn't even go out, he didn't know where the queen was bathing, he didn't know.)

Wɔ̃́ ní irɔ́ ni ológbò ń-kpa; nígbà tí gbogbo ènìà jókɔ̌ tã́, tí ɔba nâ jókɔ̌ àti aya ɔba, alábahũ ní nǹkã tí ɔ̀ũ ó-še ni kpé wɔ̃ ó-re bu omi gbígbóná wá; nígbà tí wɔ̃́ bá bu omi gbígbóná ũ dé, ɔ̀ũ ó-mu ú, ológbò nâ yó-sì tṹ mu tiɛ̀; ɛni t-ó bá kú n-ínú àwɔ̃ méjèèjì ɔ̀ũ l-ó lɔ kpàdé ìyàwó ɔba l-ɔ́nà.

(They said it is a lie cat is telling; when all people were seated, when king was sitting and the queen, tortoise said, something he would do was that they would go fetch hot water; when they brought that hot water, he would drink it, the cat too would drink his as well; the one who died of the two of them, he it is who went to meet the king's wife on the road.)

Wɔ̃́ bá ní "ó dáa, ìwɔ alábahũ, ìwɔ l-o ó-kɔ̌ mu omi yĭ o"; wɔ̃́ bá gbé omi gbígbóná wá, omi nâ gbóná.

(They said, "fine - you, tortoise, you are the one who will drink this water first"; and they brought hot water, that water was hot.)

Nígbà tí wɔ̃́ gbé e fṹ alábahũ, wɔ̃́ ní "omi ni yĭ o, gbà kó o mu ú o".

(When they carried it for tortoise, they said, "this is the water, take it and drink it".)

Nígbà tí alábahũ gba omi tiɛ̀, ó ní "ìwɔ ɔba", omi t-ɔ̀ũ t-óũ ó-mu ni yĭ o; "ìwɔ igbákejì", omi t-ɔ̀ũ ni yĭ o; "aya ɔba", omi ɔ̀ũ ni yĭ o; "balógũ", omi ɔ̀ũ ni yĭ o; "ìyálóde", omi ɔ̀ũ ni yĭ o.

(When tortoise received his water, he said "you, King", this was his water which he was going to drink; "you, second in command", this was his water; "queen", this was his water; "war chief", this was his own water; "head woman", this was his own water.)

Alábahũ šá bɛ̀rɛ̀ sí gbé omi yĭ kiri títítítí; ó bɛ̀rɛ̀ sí fihã̀ gbogbo ènìà títítítí, omi fi tutù.

(Tortoise just went on carrying this water around for quite a while; he went on showing everybody for a long time, and the water became cold.)

Nígbà tí alábahũ rí kpé omi ti-tutù tã́, ó bá da omi mu; wɔ̃́ ní "ó dáa, ó ku ológbò o".

(When tortoise saw that the water had become completely cold, he poured it down and drank it; they said "all right, there remains the cat".)

Wɔ̃́ bá kpe ológbò jáde kpé "ɔmi gbígbóná tìrɛ ni yĭ kí ìwɔ nâ ó-mu ú."

(They called out cat saying "this is your hot water, and you too will drink it".)

Šùgbɔ̃́ ológbò kò-gbɔ̃́ tó ahũ; bí wɔ̃́ ti-gbé omi gbígbóná tiɛ̀ fṹ ũ, ɔ̀ũ nâ fɛ́ máa-gbéhã gbogbo àwɔ̃ ènìà kpé omi t-ɔ̀ũ ni yĭ o, alábahũ ní "rárá! o ó-mu

ú n-ísĩsĩ̀ yǐ ni, kíákíá, k-́o yáa mu-mi tìɛ, oò-gbɔ́dɔ̀ fihã ɛnìkãkã".

(But cat wasn't as wise as tortoise; when they had brought his water, he too wanted to show all the people that this was his water, tortoise cried "never mind! you'll drink it right now, quickly, you should drink your water quickly, you must not show anybody".)

Ológbò ó gɔ̀ lɔ́kpɔ̀lɔ́kpɔ̀, b-ó ti-gba omi tìɛ̀, ó bá gbé mu ú; ológbò bá le tɔ́ɔ̀, ni ó bá kú o.

(Cat, he was very stupid, when he had received his water, he drank it; and cat became hard and straight, and he died.)

Nǹkã tí ìtã̀ yǐ kɔ́-ni ni kpé alábahũ ó ní ɔgbɔ̃́ àrékérekè lɔ́kpɔ̀lɔ́kpɔ̀.

(What this story teaches people is that tortoise has a lot of crafty intelligence.)

ìkparí ìtã̀ nâ ni yǐ.

(This is the end of the story.)

B. Drills.

alábahũ ronú títí, ó wáá kpadà lɔ sí ɔ̀dɔ̀ ɔba	tortoise thought for a long time, and then he went back to the king's place
ó sɔ fṹ ɔba kpé ológbò l-ó kpàdé ayaba l-ɔ́nà	he told the king that it was cat who had met the queen on the road
ɔba fɛ́ kí àwɔ̃ ɛmɛ̀wà rɛ̀ mú ológbò	the king wanted his servants to arrest cat
alábahũ kparɔ́wà fṹ ɔba kpé kí ó dúró fṹ-gbà díɛ̀	tortoise persuaded the king to wait a while
ní ɔjɔ́ méje sí òní wɔ̃́ ní láti kpe gbogbo ènìà jɔ	seven days from now they must call all people together
alábahũ še ìlérí láti fi-hã àwɔ̃ ènìà kpé ológbò l-ó še nǹkã yǐ	tortoise promised to prove to the people that it was cat who did this thing
àwɔ̃ ènìà fɛ́ mɔ ɛni tí ó ti-da ayaba ní ààmú	the people wanted to know who had caused the queen worry
ɔba kpàšɛ fṹ àwɔ̃ ɛmɛ̀wà rɛ̀ kpé kí wɔ̃ ó-mǔ ológbò wá	the king ordered his servants to seize and bring cat

olóɡbò sɔ wí kpé òũ kò-lè še irú nǹkã búburú bɛ́ɛ̀	cat said he could not do such an evil thing
olóɡbò kò-jɛ́wɔ́	cat did not confess
alábahũ sɔ fṹ wɔ̃ kpé kí wɔ̃ ó-lɔ bu omi ɡbíɡbóná wá	tortoise told them to go fetch hot water
ó še ìlérí láti mu omi ɡbíɡbóná nâ	he promised to drink the hot water
ó fɛ́ kí olóɡbò nâ kí ó mu omi ɡbíɡbóná	he wanted cat to drink hot water too
ɛni tí ó bá kú n-ínú méjèèjì ni ó jɛ̀bi	whoever of the two of them dies is guilty
nígbà tí wɔ̃́ bu omi ɡbíɡbóná wá fṹ alábahũ, ó fi-hã ɡboɡbo ènìà	when they brought water for tortoise, he showed it to everyone
báyĭ ó dá omi mímu dúró títí tí ó fi tutù	in this way he delayed drinking the water until it became cold
nígbà tí olóɡbò nâ fɛ́ še bɛ́ɛ̀, alábahũ kò-jɛ́	when cat wanted to do the same thing, tortoise did not permit it
olóɡbò ɡɔ̀ kpúkpɔ̀, ó sì mu omi nâ kíákíá	cat was very stupid and drank the water quickly
nígbà tí olóɡbò kú, ɡboɡbo àwɔ̃ ènìà rò kpé ó jɛ̀bi	when cat died, all the people thought that he was guilty

C. Questions. All questions supplied by the informant or heard on tape selection 3-5-C should be answered with complete Yoruba sentences.

D. Notes.

kɛ̀ (olóɡbò kɛ̀ n-íhǐ)	exclamatory particle
a ní olóɡbò ni	as I said, it was the cat; a here has the function of confirming a previous statement
ɛ še jɛ́jɛ́	lit., act calmly
ɛ šá še mí jɛ́jɛ́	just treat me calmly, gently
èmi ni mo ni ɔ̀tṹ, èmi ni mo ni osì	I own the right, I own the left: I know how to do things, I know my way around; note the mid-tone on /ni/=/ní/ ' to have' which is frequent in this type of emphatic construction

ká tó wí ká fɔ̀	short for kí àwa tó wí, kí àwa tó fɔ̀, 'before we say, before we say'
bu omi gbígbóná wá	literally, draw hot water come: bring hot water
bu omi gbígbóná ũ dé	literally, draw that hot water arrive: bring that hot water
... kɔ́-ni	contracted from kɔ́ ɛni 'taught people'
ɔgbɔ̃́ àrékéreke̖	literally, sense of trickiness

Unit IV - Lesson 1

A. Text: Ilé (Houses)

ɔ̀kpɔ̀lɔ́kpɔ̀ ìgbà ó wà tí ó jɛ́ kpé ɛnìkã lè mɔ irú ènìà tí ó ń-gbé ilé kã, tí ó bá ti rí i bí wɔ̃́ ti še kɔ́ ilé nâ.

(Many are the times that it is a fact that a person may know what kind of people live in a house as soon as he sees how that house is built.)

Ilé ɔba máa-ń-tóbi kpɛ̀lú ɔ̀kpɔ̀lɔ́kpɔ̀ yàrá àti ɔ̀ɔ̀dɛ̀ fṹ ìyàwó àti ɔmɔ.

(The houses of kings are large with many rooms and parlors for wives and children.)

Ìbùgbé máa-ń-wà fṹ ɛmɛ̀wà àti ɔmɔ ɔ̀dɔ̀.

(There is living space for servants and maids.)

Àwɔ̃ yàrá ńláńlá máa-ń-wà fṹ ìkpàdé ɔba àti ìgbìmɔ̀ tàbí àwɔ̃ ɔba mírã̀.

(Usually, there are large rooms for meetings of king and councillors or other kings.)

Àwɔ̃ ɔba máa-ń-ní ilé fṹ àléjò kpàtàkì.

(Kings usually have houses for important guests.)

Ìta gbañgba tí ó tóbi máa-ń-wà ní ààrĩ ilé fṹ ijó jíjó àti eré šíše.

(A large open space is in the center for dancing and playing.)

Ilé àwɔ̃ onílù àti onífèrè máa-ń-wà ní ɔ̀tɔ̀.

(Quarters for drummers and buglers (trumpeters) are usually separate.)

Ilé ti àwɔ̃ olówó nâ máa-ń-tóbi kpɛ̀lú yàrá àti ɔ̀ɔ̀dɛ̀ kpúkpɔ̀.

(Houses of rich people are also large with many rooms and parlors.)

Ìdíirɛ̀ ni kpé wɔ̃́ lè ní ìyàwó tó méta tàbí mérĩ, àwɔ̃ ìyàwó lè ní ɔmɔ ɔ̀dɔ̀ kí ɔkɔ sì ní àwɔ̃ alábǎšišɛ́.

(The reason is that they may have up to three or four wives, the wives may have maids, and the husbands have helpers.)

Àwɔ̃ olówó máa-ń-še àdédé ní yàrá kpúkpɔ̀ ju èyí tí wɔ̃́ ní ìlò fṹ lɔ, nítorí bí wɔ̃ ó-baà ní àléjò.

(The rich deliberately have more rooms than they have use for, in case they might have guests.)

ɔ̀kpɔ̀lɔ́kpɔ̀ ni ó wà l-áàrĩ ilé kíkɔ́ àtijɔ́ àti ti ìsĩsĩ̀ yĭ; kpúkpɔ̀ n-ínú àwɔ̃ ilé àtijɔ́ ni wɔ̃́ máa-ń-fi yɛ̀ɛ̀kpɛ̀ kɔ́.

(There are many differences between house construction of the past and at present; many of the houses of the past they used to use mud to build.)

Àwɔ̃ ilé bíi mɔ́sáláší àti sɔ́sì nìkã ni wɔ̃́ sábà máa-ń-fi òkúta kɔ́, àtṹfi ilé ìgbìmɔ̀.

(Only buildings such as mosques and churches did they usually build of stone, except for council houses.)

Irú àrà tí wɔ̃́ sì máa-ń-dá sí ilé àtijɔ́ tṹ yàtɔ̀ sí ti ìsĩ yĩ.

(The style which they created in the buildings of the past was also different from that of the present.)

Ní òde òní ɔ̀kpɔ̀lɔ́kpɔ̀ ilé ni wɔ̃́ máa-ń-fi bíríkì sísũ, òkúta tàbi bíríkì onísìméńtì kɔ́.

(Nowadays they build many houses with burnt brick, stone or cement blocks.)

Àwɔ̃ kpɛ̀tɛ́sì oní-òkè mɛ́ta àti mɛ́rĩ wɔ́kpɔ̀ fṹ gbígbé àwɔ̃ tí yó-maa-sã owó ní osòòšù.

(Multi-story buildings having three or four floors are abundant for housing those who will be paying money by the month.)

Ilé tí àwɔ̃ ɛbí máa-ń-gbé kòí-sábà ju orí òkè méjì lɔ.

(Houses in which families live do not usually go beyond two floors.)

àtàkì

ìta gbañgba ní iwájú ilé jɛ́ nǹkã kpàtàkì f̃́ eré šíše àwɔ̃ ɔmɔdé àti ìtã̀ sísɔ ní alɛ́ kpàákpáà n-ínú òšùkpá.

(The open space in front of the house is an important thing for the playing of games of children and for story telling in the evenings, especially in the moonlight.)

ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà ni wɔ̃́ máa-ń-še ɔgbà yí ilé wɔ̃ ká, irú nǹkã báyĩ kò-wɔ́kpɔ̀ ní ìgboro.

(Many people make gardens around their houses, that kind of thing is not frequent in the towns.)

Ilé oko tṹ yàtɔ̀ sí ti ìgboro, ilé orí òkè kòí-kpɔ̀ tó bɛ́ɛ̀, ibi ìkó ohũ ɔ̀gbĩ̀ sì máa-ń-wà ní ɔ̀tɔ̀.

(Farm houses are again different from those of the towns, houses with upper floors are not so frequent, and places to store farm produce are separate.)

Koríko bíi ɛ̀ɛkã àti imɔ̀ ni wɔ̃́ fi máa-ḿ-bo kpúkpɔ̀ ilé oko ní or[illegible] ìgbà mírã̀ sì wà tí wɔ̃́ máa-ń-fi igi še ògiri ilé ìkó nǹkã sí; ɔ̀nà kãnâ ni wɔ̃́ máa-ń-gbà kɔ́ ilé fṹ àwɔ̃ ɛrã àti adìɛ.

(Grasses, such as spear grass and palm leaves it is they use much to cover farm houses on top, and there are other times when they use wood to make walls of storage buildings; they do the same to build huts for the animals and chickens.)

àwɔ̃ ilé ìgboro n: wɔ̃́ máa-ń-kũ̀ ní ɔ̀dà kí ó lè baà bu iyì kṹ wɔ̃.

(The houses in town they paint up with paint, in order to improve their appearance.)

Ní agbolé ɔba, ɛ̀hĩ̀ ilé ni ìbùgbé ti àwɔ̃ obĩ̀rĩ máa-ń-wà, ti ɔba a sì wà ní iwájú; àwɔ̃ tí ó ní ìyàwó méjì tàbí mɛ́ta nâ máa-ń-kɔ́ ilé wɔ̃ báyĭ.

(In the compound of a king, the back of the house is where the quarters of the women are, and those of the king are in front; those who have two or three wives also build their houses this way.)

ɛlò-mírã̀ a kɔ́ ilé ɔmɔ àti ìyàwó sí ìsàlɛ̀, tirɛ̀ a sì wà ní òkè.

(Someone else builds quarters of children and wives downstairs, and his own are on the upper floor.)

Tí ó bá ɛ́ kpé ilé ilɛ̀ ni , ìbùgbé ti àwɔ̃ obĩ̀rĩ máa-ń-wà ní ɛ̀gbɛ́ méjì, ti ɔkɔ wɔ̃ a sì wà ní ààrĩ.

(If it is a matter of a one-storey building, the wives' quarters are on the two sides, and those of their husband are in the center.)

Ní àkókò ìsĩ yĭ iye ìyàwó tí àwɔ̃ ènĩ̀à ní àti iye ɔmɔ tí wɔ̃́ máa-ń-fɛ́ ti-jɛ́ kí irú ilé tí wɔ̃́ ń-kɔ̃́ yàtɔ̀ sí ti àtijɔ́.

(Nowadays the number of wives that people have and the number of children they want has made it that the type of house they are building is different from those of the past.)

Ilé obĩ̀rĩ kò-jɛ́ kíkɔ́ sí ɔ̀tɔ̀ mɔ́, nígbà tí ìyàwó kò-bá ti ju ɛyɔ kã lɔ, àlòkpɔ̀ ni gbogbo ilé máa-ń-jɛ́.

(Women's dwellings are no longer a matter of building separately, when wives are not more than a single one, the whole house is for common use.)

Oríšĭríšĭ ni ǹkã tí wɔ̃́ fi máa-ḿ-bo ilé, kpánũ̀ ni ó ti-wɔ́kpɔ̀ tɛlɛ̀, n-ísĩsĩ̀ yĭ ɔ̀kpɔ̀lɔ́kpɔ̀ ènĩ̀à máa-ń-lo kpákó tàbí òkúta.

(Different kinds are the things they use to cover (thatch) houses, corrugated iron had been frequent formerly, now many people use boards or slate.)

Ní oko ɔ̀kpɔ̀lɔ́kpɔ̀ ilé ni wɔ̃́ máa-ń-fi koríko oríšĭríšĭ bò.

(On the farms they use various types of grass to thatch many houses.)

B. Notes.

ɔmɔ ɔ̀dɔ̀	literally, child of the place; the term is used to refer to maids and personal servants
àléjò	this term refers, first of all, to strangers in general, then, because

	of the rules of hospitality, to visitors and guests
irú àrà	style
ní òde òní	literally, something like "in the environment of today", hence, nowadays
bíríkì sísũ	literally, bricks of roasting
bíríkì oní-sìmɛ́ńtì	literally, bricks having cement
yí-ká	to surround
ibi ìkó ohũ ɔ̀gbĩ̀ sí	place of collecting things of planting, storage places; compare gbĩ̀ 'to plant'
ilé ìkó nǹkã sí	house of collecting something there, storage building
kí ó lè baà bu iyì kṹ wɔ̃	bù-kṹ 'to increase'; iyì 'grace, respect'

C. Recognition and Speed Exercises.

The following sentences may be used in two different ways. For purposes of recognition, the informant will give each sentence twice at normal conversational speed; since the sentences are either verbatim quotations from the above text or only slightly altered, students should have little trouble in recognizing them. For speed exercises the following procedure is recommended: the informant will give each sentence three or four times, beginning at moderately slow speed as the model. Great care should be taken to observe and imitate all changes resulting from rapid delivery, such as contractions, elisions and other modifications. The exercise should be repeated as often as seems necessary to attain a considerable degree of fluency.

D. Impromptu Speaking. Give a summary, in Yoruba, of the above essay on Yoruba dwellings.

Unit IV - Lesson 2

A. Tale: Mojí.

Bàbá àgbɛ̀ kã wà ní oko kã t-ó ní àwɔ̃ ìyàwó kpúkpɔ̀.

(There was an old farmer on a farm who had many wives.)

Gbogbo àwɔ̃ ɛbí wɔ̃ wɔ̃́ máa-ń-jɛũ kpɔ̀ ní ìgba kãnâ ni.

(Their whole family, they used to eat together at the same time.)

Wɔ̃́ dɛ̀ máa-ń-se gbogbo ɔbɛ̀ àti ońjɛ tí wɔ̃́ fɛ́ jɛ kpɔ̀.

(And they used to cook all the soup and food they wanted to eat together.)

Ó wáá yá nígbà kã kpé àwɔ̃ obĩ̀rĩ yĭ tí wɔ̃́ bá ti jáde, tí wɔ̃́ bá lɔ sí oko, wɔ̃́ máa-ń-rí kpé ɔbɛ̀ tí àwɔ̃ bá sè s-ílé ó máa-ń-tã́.

(Then it happened at one time that these women, when they went out, when they went to the farm, they used to see that the soup which they cooked at home would be finished.)

Wɔ̃́ wáá bɛ̀rɛ̀ sí še ìwáàdí kpé báwo ni ɔbɛ̀ yĭ še ń-tã́, wɔ̃́ kɔ́ lɔ bɛ babaláwo kpé k-ó wá bá wɔ̃ mɔ ɛni t-ó máa-ń-kó ɔbɛ̀ yĭ jɛ, tí àwɔ̃ ènìà bá ti kúrò n-ílé.

(Then they began to make an investigation how it was this soup was getting finished, they first went to beg a diviner that he should come help them know how took and ate this soup, whenever people went away from home.)

Nígbà tí babaláwo wá, ó bèèrè ó ní kí wɔ̃ ó-mŭ adìɛ àti obì àti orógbó, ó še gbogbo oògũ̀ rɛ̀, šùgbɔ̃́ kò-lè mɔ̀ bí ó še ń-lɔ.

(When the diviner came, he asked saying they should take a chicken and kola and bitter kola, he made all his medicine, but he could not find out (know) how it was going.)

Nígbà tí ó tṹ wáá yá, wɔ̃́ wáá kpe ɔ̀sãyĩ̀ ɛlɛ́sɛ̀-kã kpé àwɔ̃ fɛ́ k-ó wá bá wɔ̃ mɔ ɛni tí ó máa-ń-jí ɔbɛ̀ yĭ jɛ tí gbogbo ènìà bá ti-kúrò n-ílé.

(When the time came again, they then called a one-footed Ọsanyin that they wanted him to help them know who stole and ate this soup when all the people ~~had~~ gone away from home.)

Obĩ̀rĩ t-ó máa-ḿ-mú ɔbɛ̀ yĭ jɛ, orúkɔ rɛ̀ máa-ń-jɛ́ Mojí.

(The woman who took and ate this soup, her name was Moji.)

Nígbà t-ó wáá di ijɔ́ kã, bí gbogbo ènìà ti-kúrò ní ilé tã́, Mojí tṹ lɔ kó ɔbɛ̀ yĭ jɛ, ó wáá mú ɔwɔ́ ekpo ó fi ra àgùtã kã l-ɛ́nu.

(When a certain day came, when all the people had gone away from the house, Moji again went to take this soup and eat, and she then rubbed a handful of oil on the mouth of a sheep.)

Nígbà tí ɔ̀sãyĩ̀ dé-bɛ̀ ó šá še gbogbo òògũ̀ rɛ̀ títítítítí, kò-mɔ̀.

(When the Ọsanyin got there, he just made his medicine for a long time, but he didn't know.)

Nígbà t-ó yá, ó bɛ̀rɛ̀ sí kp-ɔfɔ̀, nígbà tí ɔfɔ̀ yĩ wáá dé ojú rɛ̀ gã, ɔ̀kã n-ínú àwɔ̃ àgùtã̀ t-ó wáá wà n-ílé ũ tí wɔ̃́ ti-fi ɔwɔ́ ekpo kpa l-énu, ó wáá bɛ̀rɛ̀ sí kɔrĩ kpé:

(When the time was right, he began to recite a spell, when that spell reached its exact peak, one of the sheep that were in that house, whose mouth they had rubbed with oil, it began to sing, saying:)

Moji l-o f-ɔwɔ ekpo bɔ mi l-ɛnu

Aaa -- ɛ maa gbɔ

O še b-ɛrãko kii-sɔrɔ

Aaa -- ɛ maa gbɔ

Ilu ɛrãko koi-sɔrɔ

Aaa -- ɛ maa gbɔ

Kpekele kpekele kpekele, i, i, i.

(Moji it was rubbed my mouth with oil
Baa -- you all should hear
She was certain that animals do not talk
Baa -- you all should hear
In the country of animals they do not speak
Baa -- you all should hear
Kpekele kpekele kpekele, i, i, i.)

ɔ̀sãyĩ̀ yĩ kò-mɔ ibi tí orĩ ti ń-wá, àgùtã̀ yĩ šá bɛ̀rɛ̀ sí kɔrĩ; ah, ah, àwɔ̃ obĩ̀rĩ yĩ nâ ó yà wɔ̃́ l-énu kpé àwɔ̃ ò-rí irú elé yĩ, àgùtã̀ l-ó ń-kɔrĩ yĩ.

(This Ọsanyin did not know where the song was coming from, this sheep just continued to sing; well, these women too, it surprised them that they had not seen this kind of thing, it was a sheep that was singing this.)

Gbogbo wɔ̃ šá f-etí-lɛ̀ šá, àgùtã̀ yĩ bá tṹ kɔrĩ, ó ní:

(All of them just payed attention, and this sheep sang again, saying:)

Moji l-o f-ɔwɔ ekpo bɔ mi l-ɛnu

Baa -- ɛ maa gbɔ

etc.

L-ɔ̀sãyĩ̀ bá b-óde n-ínú yàrá t-ó wà, ó bá sɔ fṹ bàbá àgbɛ̀ yĩ kpé "Mojí, ɔ̀kã n-ínú àwɔ̃ ìyàwó rɛ l-ó ti-máa-ń-kó ɔbɛ̀ yĩ jɛ o".

(And the Ọsanyin then came out of the room where he was, and he said to this old farmer, "Moji, one of your wives, it is that has been taking and eating this soup".)

Ni bàbá àgbɛ̀ yĭ bá ní kí wɔ̃ ó-mŭ Mojí, ó ní nǹkã tí àwɔ̃ ó-še fṹ ũ ni kpé àwɔ̃ ònǐ-fṹ ũ l-óńjɛ fṹ odidi ɔjɔ́ mɛ́ta, kpé ìgbà t-ó bá sì tí ɔjɔ́ mɛ́ta yĭ bá tã́, ɔ̀ũ ó-kɔ̀ ɔ́ ní aya o, nítorí-kpé ó ti-rú òfĭ.

(And this old farmer then said they should seize Moji, he said what they would do to her was that they would not give her food for a period of three days, and that, when these three days were over, he would renounce her as a wife, because she had broken the law.)

Ìkparí Ìtã̀ nâ ni yĭ.

(This is the end of the story.)

B. Notes.

dɛ̀	a connective particle which may be translated as "and"; Lagos dialect of Yoruba
babaláwo	a priest of the Ifa oracle, a diviner
ó mú ɔwɔ́ ekpo ó fi ra àgùtã̀ l-ɛ́nu	lit., she took a handful of oil, she did rub a sheep in the mouth; she rubbed a sheep's mouth with oil
kp-ɔfɔ̀	kpe ɔfɔ̀ 'to recite an incantation a spell'
ɔfɔ̀ yĭ dé ojú rɛ̀ gã	lit., this speel reached its eye, exactly; the spell reached its proper peak
ɔ̀sãyĭ ɛlɛ́sɛ̀-kã	Ọsanyin are minor deities whose principal function is divination; they are represented by figures, often in the shape of a bird. In folk tales, several varieties of Ọsanyin, having one, two or three legs, are recognized, of which the one-legged variety is said to be the most powerful
f-etí s-ílɛ̀	fi etí s-ílɛ̀, lit., 'put ears on the ground', hence, listen, pay attention
b-óde	bɔ́ s-óde 'to come out'
ó kɔ̀ ɔ́ ní aya	he renounced her as wife, he divorced her

C. Recognition and Speed Exercises.

D. Impromptu Speaking. Retell the story of Moji in Yoruba.

Unit IV - Lesson 3

A. Text: Ìšɛ́ ɔwɔ́ (Skilled Labor)

Ìšɛ́ ɔwɔ́ ni àwɔ̃ tí ènìà máa-ń-kɔ́ kpàákpáà nígbà tí wɔ̃́ bá wà ní kékeré, kí wɔ̃ ó-lè baà ní išɛ́ dáradára l-ɔ́wɔ́ nígbà gbogbo tí wɔ̃́ bá dàgbà.

(Skilled work are the jobs that people learn especially when they are in their youth, so that they might have good jobs always when they grow up.)

Àkpèjúuwe išɛ́ ɔwɔ́ ni ašɔ híhũ, ilé rírɛ́, àdìrɛ rírɛ, ɔkɔ̀ èrò wíwà àti išɛ́ àgbɛ̀dɛ.

(Examples of skilled jobs are cloth weaving, house plastering, cloth dying, driving of passenger vehicles and the work of the blacksmith.)

Bí ènìà bá ń-gba àárù tàbí tí ó bá ń-šišɛ́ bɔ́ra, a máa-ń-sɔ kpé kò-ní išɛ́ ɔwɔ́.

(If people do porter's work or if they do hard (menial) labor, we say that they do not have a skilled job.)

Ó dàbí ɛni kpé išɛ́ kíšɛ́ tí ènìà kò-bá ti kɔ́ kí ó sì gba ìwé ɛ̀rí, èyũ̀ũ ni a máa-ń-kpè ní išɛ́ bɔ́ra.

(It seems as if any work that people do not study in order to get a certificate, that is what one calls hard labor.)

Kìí-še išɛ́ tí ènìà bá ti ń-še tí ó sì ń-làágũ̀ ni a máa-ń-kpè ní išɛ́ bɔ́ra.

(It isn't work which people might do and might be sweating that we call hard labor.)

Ɔ̀kpɔ̀lɔ́kpɔ̀ išɛ́ ɔwɔ́ ni ó la agbára lɔ, àkpèjúuwe kã ni išɛ́ gbɛ́nàgbɛ́nà.

(Many skilled jobs involve strength, one example is carpenter's work.)

Àkókò tí išɛ́ kíkɔ́ máa-ń-gbà yàtɔ̀ sí ara wɔ̃ fṹ oríšĩríšĩ išɛ́.

(The period of time that apprenticeships takes is different for different types of work.)

Ɔ̀mírã̀ ń-gba ɔdṹ méjì tàbí méta, awɔ̃ oní-ošũ̀ mérĩ tàbí méfà nâ sì wà.

(Some take two or three years, and those of four or six months also exist.)

Bí išɛ́ bá še šòro sí bɛ́ɛ̀ ni, àkókò kíkɔ́ rɛ̀ máa-ń-gũ̀ sí.

(The extent to which the work is difficult, to that extent the apprenticeship period is long.)

Ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà ni ó máa-ń-kɔ́ išɛ́ méjì tàbí méta, àwɔ̃ báyĩ máa-ń-rí išɛ́ nígbà gbogbo.

(Many people learn two or three jobs, such people usually get work all the time.)

Wɔ̃́ lè še išɛ́ kã ní àárɔ̀ kí wɔ̃ ó-sì še òmírã̀ ní ɔ̀sã́ tàbí alɛ́.

(They can do one job in the morning, and they will do another in the afternoon or evening.)

Išɛ́ bíi ašɔ híhũ máa-ń-gba àsìkò nítorí-kpé ó kpĩ́ sí ɔ̀nà kpúkpɔ̀ bíi òwú rírã, òwú títa, òwú kíká, òwú rírɛ àti òfì híhũ.

(Work such as cloth weaving takes time, because it divides into many kinds, such as spinning of thread, spreading of thread, winding of thread, dying of thread and loom weaving.)

ɛni tí ó bá fɛ́ kɔ́ išɛ́ ašɔ híhũ ní láti kɔ́kɔ́ bɛ̀rɛ̀ n-íbi òwú kíká àti títa kí ó tó kã ašɔ híhũ.

(A person who wants to learn the job of cloth weaving has to begin first with thread winding and stretching before it comes to weaving of cloth.)

Išɛ́ òfì híhũ ní ìgbà kpúkpɔ̀ máa-ń-jɛ́ išɛ́ tí bàbá àti ɔmɔ jɔ máa-ń-še; ní ìgbà mírã̀ ìyàwó kpàákpáà máa-ḿ-bá wɔ̃ še níkpa rírɛ òwú.

(The work of loom weaving many times is a job which father and children do together; at other times the wife especially helps them by dying cotton.)

ìyàwó tṹ lè bá ɔkɔ ta ašɔ tí ó bá hũ.

(Wives also may help the husband sell the cloth that they weave.)

ɔ̀kpɔ̀lɔ́kpɔ̀ ènìà máa-ḿ-bɛ̀ fṹ irú ašɔ òfì tí wɔ̃́ bá fɛ́ ní ɔ̀dɔ̀ olófì kí wɔ̃ ó-tó hũ ṹ fṹ wɔ̃.

(Many people ask for the kind of cloth they want in the weaver's place, before they weave it for them.)

ìlù lílù jɛ́ ɔ̀kã n-ínú àwɔ̃ išɛ́ tí a máa-ń-kpè ní išɛ́ agbe, ní ɔ̀nà kã ó tṹ jɛ́ išɛ́ ɔwɔ́ nítorí-kpé ènìà ní láti kɔ́ ɔ kí ó tó mɔ̀ ɔ́.

(Drumming is one of the jobs that we call beggar's work, in one way it also is skilled work, because people have to learn it before they know it.)

Oríšĭríšĭ ni ìlù, bí àwɔ̃ kã bá kɔ́ gãgã, ɛlòmírã̀ a kɔ́ bàtá tàbí ìlù gidi tàbí sákárà tàbí bɛ̀m̀bɛ́.

(Drums are of different types, if a group of people learns the Gangan, others learn the Bata or the Gidi (real) drum, or Sakara or the Bembe.)

Kpúkpɔ̀ n-ínú àwɔ̃ tí ó máa-ń-lù, máa-ń-lù ní ìgbà tí wɔ̃ kò-bá šìšɛ́, èyí ni kpé wɔ̃ kòí-fi še išɛ́ ìgbà gbogbo.

(Many of those who drum, drum when they are not working, this means that they do not use it as full time work.)

B. Notes.

ní kékeré	when little, in childhood
gba ààrù	to do porter's work, carrying loads
išé kíšé	any kind of work; the prefix k- followed by a high-tone syllable generally serves to form compounds of this type: ɛni kɛ́ni 'anyone', ɔmɔ kɔ́mɔ 'any child', ìlé kílé 'any house', ìlù kílù 'any drum', etc.
išé bɔ́ra	menial or poorly paid work, unskilled work; this is what is meant by the expression 'hard labor' here.
ó dàbí ɛni kpé	lit., it is as if someone said; it is as if
ìwé ɛ̀rí	lit., a paper of witness; hence, a certificate
là-lɔ	to involve
bí išé bá še šòro sí bɛ́ɛ̀ ni, àkókò kíkɔ́ rɛ̀ máa-ń-gũ̀ sí	lit., as the work is difficult to that extent, the period of learning is long to it; the period of apprenticeship is long to the extent that the work is difficult.
gãgã, bàtá, ìlù gidi, sákárà, bɛ̀mbé	different types of drums and percussion instruments

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C. Recognition and Speed Exercises.

D. Impromptu Speaking. Summarize the essay on skilled labor in Yoruba.

Unit IV - Lesson 4

A. Text: Ońjɛ ɔ̀sã́ ní ilɛ̀ Yorùbá (An Afternoon Meal in Yoruba Land)

ɔ̀kpɔ̀lɔ́kpɔ̀ ońjɛ ni àwɔ̃ Yorùbá máa-ń-jɛ, šùgbɔ̃́ ońjɛ tí àwɔ̃ kpúkpɔ̀ fɛ́rã̀ láti jɛ ní ɔ̀sã́ ni ɛ̀bà, ɔkà tàbí iyã́.

(Many are the foods that the Yoruba eat, but foods that many of them like to eat in the afternoon are ẹba, ọka or pounded yam.)

Oríšĭríšĭ ni àwɔ̃ ɔbɛ̀ tí ó wà tí ènìà lè fi jɛ àwɔ̃ ońjɛ yĭ, šùgbɔ̃́ ɔbɛ̀ kã ni ó máa-ń-dára fṹ ońjɛ kã ju ɔbɛ̀ mírã̀ lɔ.

(Of many types are the soups that people can use to eat with these foods, but one particular soup is better for a particular food than another one.)

ɔbɛ̀ ilá ni ó dára jù fṹ ɛ̀bà, ɔbɛ̀ èéyɔ́ ni ó dára jù fṹ ɔkà, ɔbɛ̀ ɛ̀fɔ́ àti ɛ̀gúsí ni ó sì dára jù fṹ iyã́.

(Okra soup is best for ẹba, eyọ soup is best for ọka and vegetable and melon seed soup is best for pounded yam.)

ɔbɛ̀ kã tí a kò-lè še aláìmanì fṹ gbogbo àwɔ̃ ońjɛ yĭ ni ɔbɛ̀ ata tí a tṹ máa-ń-kpè ní ɔbɛ̀ ɛrã.

(One soup that one can not do without for all these dishes is pepper soup which is also called meat soup.)

Nígbà tí ènìà bá fɛ́ se ońjɛ ɔ̀sã́, ɔbɛ̀ ɛrã ni a kɔ́kɔ́ máa-ḿ-bɛ̀rɛ̀ láti sè, nítorí-kpé òũ ni ó máa-ń-gba àkókò jù.

(When people want to cook an afternoon meal, meat soup is what one should start cooking first, because it is what takes longest.)

ɛni tí ó bá fɛ́ se ɔbɛ̀ ɛrã dídũ̀ ní láti lò, ó kéré kpátákpátá, wákàtí kã.

(A person who wants to cook a tasty meat soup should spend at least one hour.)

ɛlòmírã̀ tí kò-bá fɛ́ ɛrã lè se ɛja tútù tàbí gbígbɛ tàbí kí ó se ɛrã àti ɛja gbígbɛ kpɔ̀.

(Someone who does not want meat may cook fresh or dried fish, or he should cook meat and dried fish together.)

ɔ̀tɔ̀tɔ̀ ni ɔ̀nà tí a ń-gbà se ɛrã, ɛja tútù àti gbígbɛ, šùgbɔ̃́ àlàyé bí a ti ń-se ɛrã ni n̄ ó-še n-íhĩ̌ yĭ.

(Many are the ways to cook meat, fresh and dried fish, but an explanation how to cook meat is what I shall give here.)

A ó-kɔ̃́ gé ɛrã tí a bá fɛ́ sè sí èkìrí tí kò-tóbi kpúkpɔ̀ jù; a ń-še èyí kí àwɔ̃ ohũ èlò tí a á-fi se ɔbɛ̀ nâ lè baà wɔ inú ɛrã dáradára.

(We shall first cut the meat that we want to cook into pieces that are not very large; we are doing this so that the ingredients which we shall use to cook the soup might penetrate well inside the meat.)

Orĩ́šĩrĩ́šĩ ɛrã bíi ara ɛrã, kĩ́dĩ̀ àti awɔ̃́ ni ó lè wà n-íbɛ̀.

(Different kinds of meat, such as beef, kidney and tongue, may be there.)

L-éhĩ̀ èyí a ó-fɔ àwɔ̃ èkìrí ɛrã nâ dáradára, a ó-sì kó sí inú ìkòkò, a ó-gbe ka iná.

(After this we shall wash the pieces of meat well, put them together in a pot and put it on the fire.)

Nígbà tí ó bá ti-bɔ̀, tí gbogbo omi tí ó wà ní ara ɛrã nâ bá ti-sũ jáde tã́, a ó-fi ekpo sí.

(When it has boiled, when all the water that was in the meat has finished draining out, we shall add oil.

Tí a bá ti-fi ekpo sí tã́, a ó-da àlùbɔ́sà tútù àti tòmátì tútù tí a ti-rɛ́ sí wɛ́wɛ́ síi, a ó-sì ro gbogbo rɛ̀ kpɔ̀.

(When we have finished adding oil, we shall add fresh onions and fresh tomatoes, cut into small pieces, and we shall stir all of it together.)

L-ɛ́hĩ̀ nâ a ó-fi ata, iyɔ̀ àti tòmátì ti inú agolo síi, a ó-sì tṹ rò kpɔ̀.

(After that we shall add pepper, salt and tomato paste, and again stir them together.)

L-ɛ́hĩ̀ èyí a ó-maa-fi omi dĩ́ɛ̀dĩ́ɛ̀ sí ní ɛ̀ɛ̀kɔ̀ɔ̀-kã, a ó-sì maa-rò kí ó má baà jóná títí yó-fi jĩná ní n̄ǹkã bí wákàtí kã.

(Next we shall be adding water gradually from time to time, and keep stirring, so that it may not scorch, until it will be completely done in something like one hour.)

Kí ɔbɛ̀ ɛrã tó jĩná, a ó-bɛrɛ̀ sí še ètò fṹ ɔbɛ̀ ilá.

(Before the meat soup is completely done, we shall start making preparations for the okra soup.)

A ó-šã ilá tí a bá fɛ́ sè nù dáradára n-ínú omi, a ó-sì rɛ́ sí wɛ́wɛ́.

(We will wash the okra that we want to cook thoroughly in water and cut it into small pieces.)

L-éhĩ̀ nâ a ó-bu ɔmi sí inú ìkòkò, a ó-sì gbe ka-ná.

(Next we will put water into a pot and put it on to boil.)

Nígbà tí omi bá hó, a ó-da ilá sí inú rɛ̀, a ó-sì fi šíbí rò ó kpɔ̀.

(When the water boils, we shall pour the okra into it and stir it together with a spoon.)

Nígbà tí ó bá še díɛ̀ sí, a ó-fi edé tàbí ɛja gbígbɛ tí a ti-bù sí wɛ́wɛ́ síi àti iyɔ̀.

(After a little while we add shrimp or dried fish, broken into little pieces, and salt.)

A ó-maa-rò ní ɛ̀ɛkɔ̀ɔ̀-kã, tí ó bá sì ti-tó nǹkã bí ɔgbɔ̃̀ ìšɛ́jú ní orí iná, a ó-sɔ̀ ɔ́ kalɛ̀.

(We shall keep stirring from time to time, and when it has reached something like thirty minutes on the fire, we will remove it.)

Nǹkã tí ó kã̀ ni ɛ̀bà rírò.

(What remains is the preparation of the ẹba.)

A ó-bu omi sí inú ìkòkò, nígbà tí ó bá sì hó, a ó-yǐ iná tí ó wà ní ìdí rɛ̀ s-ílɛ̀ díɛ̀, a ó-wáá máa-da gàrí sí díɛ̀díɛ̀, a ó-sì maa-rò ó bí bá ti ń-dà á sí lɔ.

(We will put water in a pot, and when it boils, we shall turn the fire under it down a little, then we will keep pouring gari in gradually and keep stirring it while we go on pouring it in.)

Tí ó bá ti ń-le, a ó-dǎ ɔwɔ́ gàrí dúró, a ó-sì maa-rò kíkãkíkã kí gbogbo rɛ̀ lè bá dà-kpɔ̀ dáradára.

(As soon as it thickens, we will stop pouring gari, and we will keep stirring vigorously so that all of it may be well mixed together.)

Tí ó bá ti yí-kpɔ̀, tí ó sì le díɛ, a ó-sɔ̀ ɔ́ kalɛ, a ó-sì kɔ s-ínú àwo kã.

(As soon as it is stirred together, and when it is a little thick, we will take it off (the fire) and ladle it into a plate.)

N-ínú àwo mírã̀ a ó-bu ɔbɛ̀ ilá àti ɔbɛ̀ ɛrã sí, a ó-rò wɔ̃́ kpɔ̀, a ó-sì máa-fi wɔ̃ jɛ ɛ̀bà.

(Into another plate we will dish the okra soup and the meat soup, we shall mix them together and use them to eat ẹba.)

B. Notes.

In the preceding text the pronoun a has been translated 'we'; however it would have been just as appropriate to regard it as an impersonal pronoun and translate it 'one' or 'people' or occasionally use passive constructions to render the sentences into English.

ɛ̀bà	ẹba is boiled gari (ground cassava)

ɔkà	a food made from yam flour
iyã́	cooked yam pounded into a smooth paste, not unlike mashed potato
èéyɔ́	an herb, Corchorus Olitorius
ɔbὲ ὲfɔ́ àti ὲgúsí	a soup made from vegetables and melon seed
dídũ̀	when applied to food, this term does not, of course, always mean 'sweet' in the literal sense; hence, it may be translated 'good, tasty, savory'.
ó kéré kpátákpátá	lit., 'it is completely small', used here as an adverbial phrase; hence 'at least'
ohũ èlò	ingredients
gbé...ka iná	to put something on the fire, to put it on to boil
tòmátì ti inú agolo	lit., 'tomatoes of the inside of a small tin'; tomato sauce or paste
šã-nù	to wash off, wash thoroughly
nígbà tí ó bá še díὲ sí	after a little while
a ó-sɔ̀ ɔ́ kalὲ	we will put it down, i.e., take it off the fire
ὲbà ríròk	lit., 'stirring of ẹba'; preparation of ẹba
yí iná s-ílὲ díὲ	to turn fire down a little
bí a bá ti ń-dà á sí lɔ	as we go pouring it there; while we keep pouring it in
dá ɔwɔ́ dúró	to stop doing whatever one was doing
bù	this verb, used in connection with liquids or most materials, literally means 'to dip'; depending on the context, it may be translated 'dip', 'ladle', 'dish out', even 'pour' or simply 'put'

C. Recognition and Speed Exercises.

D. Impromptu Speaking. Retell the above cooking instructions in Yoruba.

Unit IV - Lesson 5

A. Text: Ìtã̀ Sísɔ (Story Telling)

Ìtã̀ sísɔ jɛ́ àšà àwɔ̃ ènìà ní ilɛ̀ Yorùbá.

(Story telling is a custom of the people in Yoruba land.)

Oríšǐríšǐ ìtã̀ ni àwɔ̃ ènìà yǐ máa-ń-sɔ, bíi ìtã̀ ogũ, ìtã̀ ìlú, ìtã̀ ɛbí àti àwɔ̃ ìtã̀ àròsɔ.

(It is different kinds of stories that these people tell, such as histories of wars, histories of towns, family histories and the folk tales.)

Ìtã̀ ìšɛ̀dálɛ̀ nâ še kpàtàkì, òũ l-ó tilɛ̀ jɛ́ bí ɛni kpé ó še kpàtàkì ju gbogbo àwɔ̃ ìyókù lɔ.

(Stories of origins also are important, it is even as if they were more important than all the rest.)

Šùgbɔ̃́ ìtã̀ àròsɔ ni àwɔ̃ ènìà fɛ́rã̀ láti máa-gbɔ́ nígbà gbogbo, nítorí-kpé àwɔ̃ ìtã̀ yǐ máa-ń-dũ̀ lɔ́kpɔ̀lɔ́kpɔ̀, wɔ̃́ a sì máa-mú àwɔ̃ tí ó bá ń-gbɔ́ wɔ̃, a máa-mú inú dũ̀, kpàákpàá àwɔ̃ ɔmɔdé.

(But it is folktales that the people like to be hearing all the time, because these stories are very pleasant, and they keep exciting those who are hearing them, and they make them feel fine, especially the children.)

Ìtã̀ àròsɔ yǐ ó wáá tṹ kpé oríšǐ méjì; oríšǐ kã ní orĩ, oríšǐ kã kò-sì ní orĩ n-ínú.

(Folk tales, moreover, are of two types; one type has songs, and the other kind has no songs.)

Àwɔ̃ tí ó ní orĩ ni àwɔ̃ ènìà fɛ́rã̀ kpúkpɔ̀, nítorí-kpé àwɔ̃ orĩ yǐ wɔ̃́ à-máa-dũ̀ lɔ́kpɔ̀lɔ́kpɔ̀, àtikpé àwɔ̃ orĩ nâ wɔ̃́ máa-ń-ní ègbè.

(Those with songs are what people like very much, because these songs are usually very nice, and because the songs have choruses.)

ɛni tí ó bá fɛ́ sɔ ìtã̀ yó-kɔ̌ gbogbo àwɔ̃ tí ó bá fɛ́ gbɔ́ ní ègbè orĩ rɛ̀; nígbà t-ó bá sì ti ń-sɔ ìtã̀ yǐ lɔ o, nígbà t-ó bá ti dé ibi tí orĩ ũ wà, t-ó bá ti bɛ̀rɛ̀ sí kɔ ɔ́, àwɔ̃ tí ó ń-fetí sí ìtã̀ nâ yó-wǎá maa-gbè; báyǐ gbogbo àwɔ̃ ènìà tí ó bá ḿ-bɛ ní ibi tí a ti ń-sɔ ìtã̀ yǐ l-ó máa-ń-dá sí ìtã̀ nâ, èyí sì jɛ́ kí ɔ̀kpɔ̀lɔ́kpɔ̀ fɛ́rã̀ ìtã̀ olórĩ.

(Someone who wants to tell a story will teach the chorus of its song to all those who want to listen; and while he goes on telling this story, when he reaches the place where the song is, as soon as he starts to sing it, those who are listening to the story will then be singing the chorus; thus all the people who are where this story is being told participate in the story, and this causes many to like stories with songs.)

Àkókò tí ìtã̀ sísɔ máa-ń-kpɔ̀jù ni n-ínú òšùkpá.

(The time when story telling is most frequent is during moonlight.)

ɛ́

Nígbà tí àwɔ̃ ènìà bá fɛ́ dárayá l-álɛ́, wɔ̃ ó-mǔ ɛní, wɔ̃ ó-tɛ̌ s-íta ní ìta gbañgba, wɔ̃ ó-wǎ jókǒ, àwɔ̃ t-ó bá fɛ́ sɔ ìtã̀ yó-maa-bɔ́ sí iwájú ní ɔ̀kɔ̀ɔ̀kã.

(When people want to cheer up in the evening, they will take mats, spread them outside in the open air, they will come to sit down, those who want to tell stories will be coming forward one by one.)

Àwɔ̃ àgbàlágbà ni ó kɔ́ máa-ḿ-bɛ̀rɛ̀ ìtã̀ sísɔ, nítorí-kpé àwɔ̃ ni ó máa-ḿ-mɔ ìtã̀ tí kòìtiì-wɔ́kpɔ̀.

te as
icated

(It is the old people who usually begin the story telling, ~~because they usually know the stories which have not been common.)~~ because they usually know the stories which have not been common.)

L-éhĩ̀ ìgbà tí wɔ̃́ bá ti-sɔ ìtã̀ tiwɔ̃ tã́, wɔ̃ ó-wǎá fṹ àwɔ̃ ɔmɔdé nâ ní àyè kí wɔ̃ ó-sɔ èyí tí wɔ̃́ bá mɔ̀.

(When they have finished telling their own stories, they will then give the children a chance to tell what they know.)

ɔ̀kpɔ̀lɔ́kpɔ̀ n-ínú ìtã̀ tí àwɔ̃ ɔmɔdé ti wɔ̃ ó-sɔ, wɔ̃́ ti-mɔ̀ kpé àwɔ̃ ìtã̀ tí àwɔ̃ ti-mɔ̀ ni, nítorí nâ kò-sí ìyàlénu kãkã fṹ wɔ̃ ḿbɛ̀.

(Many of the stories that the children tell, they have known that they are stories which they knew, because of that there isn't any surprise for them there.)

Nígbà tí wɔ̃́ bá sì ti-sɔ àwɔ̃ ìtã̀ àròsɔ, èyí t-ó ní orĩ àti èyí tí kò-ní, fṹ ìgbà díɛ̀, wɔ̃ á-tṹ wáá maa-bɛ̀rɛ̀ sí sɔ, wɔ̃ á-bɛ̀rɛ̀ sí kpa àlɔ́ àkpamɔ̀.

(When they have told folktales, those with and those without songs, for a little while, they would then also be starting to tell, they would start to tell riddles.)

ɛni tí ó bá jɛ́ àgbàlágbà kpátákpátá n-ínú gbogbo àwɔ̃ t-ó wà ḿbɛ̀, òũ ni yó-maa-kpe orúkɔ ǎwɔ̃ ènìà`yĩ l-ɔ́kɔ̀ɔ̀kã, ɛni tí ó bá sì ti ní àlɔ́ yó-maa-kpa á, bí wɔ̃́ bá ti ń-kpe orúkɔ rɛ̀.

(The one who is the oldest amomg all those present, he is the one who will be calling the names of these people one by one, and the person who has a riddle will be telling it as they are calling his name.)

Àkpèjúuwe àlɔ́ àkpamɔ̀ ni:

(Examples of riddles are:)

Èkĩní: kí ni ó ḿ-bá ɔba mu ɔtí? ìdáhũ̀ rɛ̀ ni, ešĩšĩ.

(First: who is drinking wine with the king? The answer is, flies.)

Ɛ̀kejì: kí ni ó ń-lɔ ní ojúde ɔba tí kò-kí ɔba? Ìdáhũ̀ rɛ̀ ni, àgbàrá.

(Second: who passes in front of the king's house that doesn't greet the king? The answer is, a torrent.)

ɛ̀kɛta: wɔ̃́ ní kí m̄ mú u wá, mo mú u wá, wɔ̃́ ní kí n̄ fi s-íbɛ̀, n̄ kò-mɔ ibɛ̀ mɔ́. Ìdáhũ̀ rɛ̀ ni, irũ orí.

(Third: They told me to bring it, I brought it, they told me to put it back, I didn't know the place anymore. The answer is, hair on the head.)

ɛ̀kɛrĩ: a ní k-ó lɔ oko, ó lɔ oko, a ní k-ó lɔ ɔjà, ó lɔ ɔjà, a ní kí ó wá wɛ̀, ó ní ikú dé o. Ìdáhũ̀ rɛ̀ ni, iyɔ̀.

(Fourth; we told it to go to the farm, it went to the farm, we told it to go to market, it went to market, we told it to come take a bath, it said death has come. The answer is, salt.)

Àwɔ̃ ènìà kò-férã̀ àlɔ́ àkpamɔ̀ tó bɛ́ɛ̀.

(People do not like riddles so much.)

Nígbà tí àwɔ̃ ɔmɔdé bá šɛ̀šɛ̀ bɛ̀rɛ̀ iléèwé, nígbà tí ó bá di ɔ̀sã́ tí ooru bá mú, àwɔ̃ olùkɔ́ wɔ̃ á-máa-mú wɔ̃ lɔ sí ìta ní abɛ́ igi tí òjìji àti afɛ́fɛ́ bá wà.

(When children have just started school, when it is an afternoon when it is hot, their teachers will be taking them outside under a tree where there is shade and a breeze.)

Tí wɔ̃́ bá ń-lɔ s-íbɛ̀, wɔ̃ ó-kŏ ìlù, šɛ̀kɛ̀rɛ̀ àti agogo l-ɔ́wɔ́; àwɔ̃ olùkɔ́ wɔ̃̀yí yó-wăá sɔ àwɔ̃ ìtã̀ olórĩ dṹdũ̀ fṹ àwɔ̃ ɔmɔ yĩ.

(When they are going there, they will take along drums, beaded calabash rattles and bells; these teachers will then tell these children fine stories with songs.)

Àwɔ̃ díɛ̀ n-ínú wɔ̃ yó-maa-lù ìlù àti šɛ̀kɛ̀rɛ̀ kpɛ̀lú agogo, àwɔ̃ díɛ̀ yó-sì maa-jó bí àwɔ̃ ìyókù ti ń-gbè orĩ ìtã̀ nâlɔ.

(Some of them will be beating the drums and rattling the ṣẹkẹrẹ and bells, some will be dancing, while the rest are going along singing chorus.)

Àwɔ̃ ìtã̀ dídũ̀ báyĩ máa-ń-jɛ́ kí àwɔ̃ ɔmɔdé fɛ́rã̀ iléèwé nígbà tí wɔ̃́ bá šɛ̀šɛ̀ bɛ̀rɛ̀.

(Sweet stories like that usually cause the children to like school when they have just started.)

B. Notes.

Ìtã̀ àròsɔ	a story of pure surmise or guesswork, a folktale

ìtằ ìšɛ̀dálɛ̀	story of customs or origins of customs; one of the most important types of didactic tales
s-íta	= sí ìta 'to the outside'
bɔ́ sí iwájú	to enter toward the front, to come forward
šɛ̀kɛ̀rɛ̀	a fair-sized hollowed-out calabash, covered with a net of beaded strings; when shaken skillfully, it produces a noise similar to that of the Latin American maraca.

C. Recognition and Speed Exercises.

D

D. Impromptu Speaking. Give a summary, in Yoruba, of the above essay on story telling.

Unit V - Lesson 1

A. Letter.

In this and some of the following lessons a number of letters are reproduced in order to acquaint the student with the general procedure of letter writing. Since actual Yoruba letters are, of course, written in the standard orthography, the same procedure is followed here. However, tone will continue to be marked in order to facilitate identification and proper pronunciation of the individual forms.

No. 33 Bẹẹrẹ Square
Ibadan

Olùkọ́ mi ọ̀wọ́n,

Mo rò pé iṣẹ́ yín ńlọ dédé, ṣé dáradára ni gbogbo àwọn ọmọ ilé-ìwé wà?

Ní àná nígbàtí a jáde ní ilé-ìwé òjò ňlá bẹ̀rẹ̀ kí n̄tó dé ilé, ó sì pa mí gidigidi. Bí mo ti dé ilé ni otútù bẹ̀rẹ̀ sí mú mi, nítorínà èmi kò ní lè wá sí ilé-ìwé ní òní. Bóyá ara mi yió yǎ lónǐ, n̄gò sì lè wá ní ọ̀la.

Ìyá mi kò lọ sí ọjà lónǐ, ó dúró ní ilé kí ó lè bã tọ́jú mi.

Èmi ni,

Adédùntán Ògúndélé

Note: tone glides on long vowels, and long vowels in general, will be indicated by placing the symbol (˜) over the vowel letter. The form bã above has a mid-low tone glide. - Adeduntan is a woman's name.

Translation:

My dear teacher:

I think your work is going fine; how are all the school children?

Yesterday, when we left school, a heavy rain started before I reach home, and it hit me thoroughly. As I reached home, cold began to catch hold of me, because of that I will not be able to come to school today. Perhaps I will get better today, and I will be able to come tomorrow.

My mother did not go to market today, she is staying home so that she may be able to take care of me.

I am,

A.O.

B. Letter.

415 Isalẹ-jẹbu Street
Ibadan

Ọmọ mi ọwọn,

Ṣé àláfíyà ni o wà? Gbogbo wa ni a dá ara yá nígbàtí ìwé rẹ dé, nítorípé a ti ńretí rẹ̀ pé díẹ̀. Àláfíyà ni gbogbo wa wà, iṣẹ́ mi sì ńlọ dédé.

Bámidélé yió di ọmọ ọdún márŭn ní ọjọ́ mésăn lónĭ, yió sì bẹ̀rẹ̀ ilé-ìwé ní oṣù tí ḿbọ̀. Nígbàtí ó bá bẹ̀rẹ̀ ilé-ìwé, ìyá rẹ̀ yió mã rí àyè láti sinmi láti ãrọ̀ dé òsán.

Báwo ni iṣẹ́ rẹ ṣe ńlọ sí? Kí o mã múra sí ìwé rẹ, àwa ó sì mã retí rẹ nígbàtí ẹ bá gba ìsinmi.

Mã bá mi kí àwọn ọ̀rẹ́ rẹ; gbogbo ilé kí ọ.

Èmi ni bàbá rẹ,

Adétúnjí Ọládapọ̀

Translation:

My dear son:

Are you fine? All of us were happy when your letter arrived, because we had been expecting it for some time. All of us are well, and my work is going well.

Bamidele will become five years old nine days from today, and he will start school next month. When he starts school, his mother will get a chance to rest from morning till afternoon.

How is your work going? You should keep working hard on your books, and we shall be expecting you

when you (people) get a vacation.

Greet your friends from me; the whole house greets you.

I am your father,

A.Q.

Unit V - Lesson 2

A. Letter.

415 Isalẹ-jẹbu Street
Ibadan

Ọ̀rẹ́ mi ọ̀wọ́n,

Ṣé àláfíyà ni o wà? Mo rí ìwé rẹ gbà ní ọjọ́ Jímọ́ tí ó kọjá, inú mi sì dùn lọ́pọ̀lọ́pọ̀. M̀bá ti fèsì ní ñkan bí ọjọ́ mẹ́ta s'ẹ́hìn, ṣùgbọ́n n̄kò ti sí ní ilé. Mo lọ sí Ọ̀yọ́ láti lọ rí ọ̀rẹ́ mi Àjàyí tí ó ńṣiṣẹ́ ní ibẹ̀. Ìyàwó rẹ̀ bí ibéjì ní oṣù tí ó kọjá, nítorínà ni mo fi lọ kí wọn. Àláfíyà ni àwọn ọmọ àti ìyá wà.

Nípa ọ̀rọ̀ iṣẹ́ tí o wí, tí o bá rí àyè mo fẹ́ kí o wá rí mi ní Ìbàdàn. Àyè àwọn iṣẹ́ díẹ̀ ṣí s'ílẹ̀ ní ogbà oníná ó sì yẹ kí o wá gbìyànjú bóyá o lè rí iṣẹ́ ní ibẹ̀. Ọjọ́ kẹta ọ̀sẹ̀ ni wọ́n fi ọjọ́ ìgba ènìà sí, a ó sì mã retí rẹ kí àkókò nâ tó dé.

Bá mi kí ìyàwó rẹ àti àwọn ọmọ.

Ẹ̀mi ni,

Adébáyọ̀ Ọláfẹ́mi

Translation:

My dear friend:

Are you well? I received your letter last Friday, and I was very happy. I might have replied about three days ago, but I was not at home. I went to Oyo in order to go see my friend Ajayi who is working there. His wife had twins last month, that was why I went to greet them. The children and mother are well.

About the matter of work you mentioned, if you get a chance, I want you to come see me in Ibadan. There are come vacancies in the electricity yard, and it is right that you should come and try, perhaps you can get work there. Tuesday is the day they set to take on people, and we will be expecting you before

that time arrives.

Greet your wife and children from me.

I am,

A.Ọ.

B. Notes.

ọjọ́ mẹ́ta s'ẹ́hìn	= ọjọ mẹta si ẹhin, three days back, three days ago
àyè àwọn iṣẹ́ díẹ̀ ṣí s'ílẹ̀	space of some jobs are open, there are some vacancies
ọgbà oníná	lit., the yard of the fire people, the electricity plant
gbìyànjú	to attempt
ọjọ́ kẹ́ta ọ̀sẹ̀	the third day of the week (starting with Sunday): Tuesday
ọjọ́ ìgba ènìà	lit., the day of receiving people there, the day to hire people

C. Reading.

The following is a text introduced in an earlier lesson. It is reproduced here as a reading exercise. .Since the student is expected to be thoroughly familiar with the text, it is reproduced in standard orthography without tone markings.

Itan Sisọ

Itan sisọ jẹ aṣa awon enia ni ilẹ Yoruba. Orişirişi itan ni awọn enia yi mã nsọ bi itan ogun, itan ilu, itan ẹbi ati awọn itan arosọ. Itan iṣẹdalẹ na ṣe pataki, on ni o tilẹ jẹ bi ẹnipe o ṣe pataki ju gbogbo awọn iyoku lọ. Şugbọn itan arosọ ni awọn enia fẹran lati mã gbọ nigba gbogbo nitoripe awọn itan yi mã ńdun lọpọlọpọ wọn a si mã mu awọn ti o ba ngbọ wọn, a mã mu inu wọn dun papa awọn ọmọde. Itan arosọ yi o tun wa pe orişi meji; orişi kan ni orin, orişi kan kosi ni orin ninu. Awọn ti o ni orin ni awọn enia fẹran pupọ nitoripe awọn orin na wọn mã nni egbe. Ẹniti o ba fẹ sọ itan yio kọ gbogbo awọn ti o ba fẹ gbọ ni egbe orin rẹ, nigbati o ba si ti nsọ itan yi lọ o, nigbati o ba ti de ibiti orin un wa ti o ba ti bẹrẹ si kọ ọ, awọn ti o nfi

eti si itan na yio wa mã gbe; bayi gbogbo enia ti o ba mbẹ ni ibiti a ti nsọ itan yi ni o mã nda si itan na, eyi si jẹ ki ọpọlọpọ fẹran itan olorin.

Akoko ti itan sisọ mã npọju ni ninu oṣupa. Nigbati awọn enia ba fẹ da ara ya lalẹ, wọn o mu ẹni wọn o tẹ si'ta ni ita gbangba, wọn o wa joko, awọn ti o ba fẹ sọ itan yio mã bọ si iwaju ni ọkọkan. Awọn agbalagba ni o kọ mã mbẹrẹ itan sisọ, nitoripe awọn ni o mã nmọ itan ti o dun ju atipe won si tun ma nmọ awọn itan ti ko iti wọpọ. Lẹhin igbati wọn ba ti sọ itan tiwọn tan, wọn o wa fun awọn ọmọde na laye ki wọn o wa sọ eyiti wọn ba mọ. Ọpọlọpọ ninu itan ti awọn ọmọde ti wọn o sọ wọn ti mọ pe awọn itan ti awọn ti mọ ni, nitorina ko si iyalẹnu kankan fun wọn nibẹ. Nigbati wọn ba si ti sọ awọn itan arosọ, eyiti o ni orin ati eyiti ko ni fun igba diẹ, wọn a tun wa mã bẹrẹ si sọ, wọn a bẹrẹ si pa alọ apamọ. Ẹniti o ba jẹ agbalagba patapata ninu gbogbo awọn ti o wa nibẹ, on ni yio mã pe orukọ awọn enia yi lọkọkan, ẹniti o ba si ti ni alọ yio mã pa a bi wọn ba ti npe orukọ rẹ. Apejuwe alọ apamọ ni:

Ekini: Kinni o nba ọba mu ọti? idahun rẹ ni 'eṣinṣin'.
Ekeji: Kini o nlọ ni ojude ọba ti ko ki ọba? idahun rẹ ni 'agbara'.
Ẹkẹta: Wọn ni ki nmu u wa mo mu u wa, wọn ni ki nfi sibẹ nko mọ ibẹ mọ; idahun rẹ ni 'irun ori'.
Ẹkẹrin: A ni ko lọ oko, o lọ oko, a ni ko lọ ọja, o lọ ọja, a ni ki o wa wẹ, o ni iku de o; idahun rẹ ni 'iyọ'.

Awọn enia ko fẹran alọ apamọ to bẹ̃.

Nigbati awọn ọmọde ba ṣẹṣẹ bẹrẹ ile-iwe, nigbati o ba di ọsan ti orun ba mu awọn olukọ wọn a mã mu wọn lọ si ita ni abẹ igi ti ojiji ati afẹfẹ ba wa. Ti wọn ba nlọ sibẹ wọn o ko ilu, ṣẹkẹrẹ ati agogo lọwọ; awọn olukọ wọnyi yio wa sọ awọn itan olorin didun fun awọn ọmọ yi. Awọn diẹ ninu wọn yio mã lu ilu ṣẹkẹrẹ pẹlu agogo, awọn diẹ yio si mã jo bi awọn iyoku ba ti ngbe orin itan na lọ. Awọn itan didun bayi mã njẹ ki awọn ọmọde fẹran ile-iwe nigbati wọn ba ṣẹṣẹ bẹrẹ.

Unit V - Lesson 3

A. Letter.

Ẹ̀gbọ́n mi ọ̀wọ́n,

Mo rò pé àláfíyà ni ẹ wà nísisìyí gẹ́gẹ́bí ti àná. Ara èmi nâ le. Bí mo ti ṣe ńkọ ìwé yǐ bẽni orun ńkùn mí díẹ̀díẹ̀, nítorípé mo gbá bọ́lù púpọ̀jù ní ìrọ̀lẹ́ ònì. Àwọn ọmọ Agbeni ni a bá gbá, wọ́n sì dà wá ní mẹ́rin. Ẹ̀gbọ́n, n̄kò jẹ́ tàn yín jɛ, eré nâ gbóná gidigidi, gbogbo ọmọ ìka ẹsẹ̀ ni ńtà mí nísisìyí.

Ojojúmọ́ ní ìrọ̀lẹ́ ni a mã ńlọ dán ara wò, sǐbẹ̀síbẹ̀ a kò ṣe dáradára ní ònì. Ní ọjọ́ mẹ́jọ lónǐ ni a ó bǎ Adéọ̀yọ́ gbá, a sì ti bẹ̀rẹ̀ sí múra láti ṣa gbogbo ipá wa.

Ilé-ìwé kò lọ dédé, iṣẹ́ ibẹ̀ ńpọ̀jù, n̄kò sì rí àyè ṣeré tó bí mo ṣe fẹ́. Ní ñkan bí oṣù méjì sí ìsisìyí a ó bẹ̀rẹ̀ ìdánwò ìparí ọdún, èyí tí yió gbě mi lọ sí ìwé kẹ́fà tí mo bá ṣe dáradára. Olùkọ́ wa ti so wípé ìdánwò nâ yió le, nítorínà kí oníkálukú lọ múra gidigidi. Nkò fi ñkan fa'lẹ̀ rárá nítorípé n̄kò fẹ́ lò ju ọdún kan lọ mọ́ ní ilé-ìwé yǐ.

Ìyá àgbà wà dáradára, ó sì mã ńfún àwa tí a fi ara mọ́ ọ ní ońjẹ nígbà gbogbo. Ní ẹkọkan ni ó mã ńlọ sí ọjà láti lọ na ojú.

Kì bá dára púpọ̀ bí ẹ bá lè fi owó díẹ̀ ránṣé sí mi, bǐ ṣílè mẹ̃dógún; ó yẹ kí èmi nâ ra aṣọ nínú ọdún titun yǐ. Ní ọdún tí ó kọjá n̄kò ra ñkankan àfi fìlà àrán kan dúdú oní ṣílè méjì ã̀bọ̀.

Ngó mã retí èsì ìwé yǐ ní àìpẹ́.

Ẹ bá mi kí ìyàwó àti àwọn ọmọ.

Èmi ni àbúrò yín,

Adégoróyè Babalórìṣà

Translation:

My dear brother:

I think that you are well now just like yesterday. I am also well. As I am going along writing this letter, thus I am feeling a little sleepy, because I played ball too much this evening. We played with the Agbeni children, and they scored four goals on us. Brother, I must not deceive you, that game was very exciting, all my toes are stinging me now.

Every day in the evening we go practicing, in spite of that we did not do well today. Eight days from today we will play against Adeoyo, and we have begun to work hard to try with all our might.

School is not going well, there is too much work there, and I do not get a chance to play as much as I like. In about two months from now we shall begin end of year examinations, which will take me to standard VI, if I do well. Our teacher has said that this examination will be hard, hence individuals should go get completely prepared. I do not delay at all, because I do not want to spend more than one year in this school.

Grandmother is fine, and she gives food to those of us who are familiar with her. Now and then she goes to the market to look around.

It would be very good, if you could send me some money, such as fifteen shillings; it is proper that I should buy cloth in this new year. Last year I did not buy anything except a black velvet cap for two shillings and sixpence.

I shall be expecting a reply to this letter soon.

Greet your wife and children from me.

I am your brother,

A.B.

B. Notes.

orun ńkùn mí	I am feeling sleepy
bọ́lù	a loanword from English: football, soccer
tàn-jẹ	to deceive

dán-wò	to try, attempt
ipá	strength
ìdánwò	test, examination
na ojú, na-jú (fr. *nà* 'spread')	to pass the time
ní àìpẹ́ (Fr. *pẹ́* 'to delay')	shortly, soon (= without delay)

Unit V - Lesson 4

A. Letter Writing.

In Unit II, lesson 4, section A you will find a text describing a trip by train from Lagos to Ibadan. Study this text carefully; then, without further reference to the text, write a letter to a friend or relative, describing a trip.

B. Write a letter describing a shopping trip to a large department store. Prior to writing, you may study the texts in Unit I, lesson 5, Unit II, lesson 1 and other texts concerned with buying and selling. However, the letter should be written without recourse to any written materials.

C. Write a letter continaing general information about yourself and your family.

D. Reading.

The following is a folktale first introduced in an earlier lesson. Read it aloud and give a verbal English translation.

Moji

Baba agbẹ kan wa ni oko kan to ni awọn iyawo pupọ; gbogbo awọn ẹbi wọn wọn mã njẹun pọ nigba kanna ni. Wọn dẹ mã nse gbogbo ọbẹ ati gbogbo onjẹ ti wọn fẹ jẹ pọ. O wa ya ni igba kan pe awọn obinrin yi ti wọn ba ti jade, ti wọn ba lọ s'oko, wọn mã nri pe ọbẹ ti awọn ba se s'ile o mã ntan. Wọn wa bẹrẹ si ṣe iwadi pe bawo ni ọbẹ yi ṣe ntan; wọn kọ lọ bẹ babalawo pe ki o wa ba wọn mọ ẹniti o mã nko ọbẹ yi jẹ ti awọn enia ba ti kuro n'ile. Nigbati babalawo wa, o bẽre o ni ki wọn o mu adiẹ ati obi ati orogbo, o ṣe gbogbo ogun rẹ, ṣugbọn ko le mọ bi o ṣe nlọ. Nigbati o tun wa ya wọn wa pe ọsanyin ẹlẹṣẹkan pe awọn fẹ ki o wa ba wọn mọ ẹniti o mã nji ọbẹ yi jẹ ti gbogbo enia ba ti kuro n'ile. Obinrin ti o mã nmu ọbẹ yi jẹ orukọ rẹ mã njẹ Moji. Nigbati o wa di ijọkan bi gbogbo awọn enia ti kuro n'ile tan, Moji tun lọ ko ọbẹ yi jẹ, o wa mu ọwọ epo o fi ra aguntan kan l'ẹnu. Nigbati ọsanyin de'bẹ, o ṣa ṣe gbogbo ogun rẹ tititi, ko mọ. Nigbati o ya, o bẹrẹ si pọfọ, nigbati ọfọ yi wa de oju rẹ gan, ọkan ninu awọn aguntan to wa wa n'ile un ti wọn ti fi ọwọ epo pa l'ẹnu, o wa bẹrẹ si kọrin pe:

Moji lo fọwọ epo bọ mi lẹnu
Aaa, ẹ mã gbọ
O ṣe bi ẹranko ko isọrọ
Aaa, ẹ mã gbọ
Ilu ẹranko ko nsọrọ o
Aaa, ẹ mã gbọ
Pekele pekele pekele, hi hi hi.

Ọsanyin yi ko mọ ibiti orin ti nwa, aguntan yi ṣa bẹrẹ si kọrin; ah, ah, awọn obinrin yi na o ya wọn l'ẹnu pe awọn o ri iru ele yi ri; aguntan ni o kọrin yi. Gbogbo wọn ṣa feti silẹ ṣa, l'aguntan yi ba tun kọrin, o ni:

Moji lo fọwọ epo bọ mi lẹnu
--- --- --- --- ---

L-ọsanyin ba bode ninu yara to wa, o ba sọ fun baba agbẹ yi pe Moji, ọkan ninu awọn iyawo rẹ ni o ti mã nko ọbẹ yi jẹ o. Ni baba agbẹ yi ba ni ki wọn o mu Moji, o ni ñkan ti wọn o ṣe fun u ni pe awọn ko ni fun u ni onjẹ fun odidi ọjọ mẹta, pe igba to ba si ti ọjọ mẹta yi ba tan, on o kọ ọ ni aya o, nitoripe o ti ru ofin.

Ipari itan na ni yi.

Unit V - Lesson 5

A. Reading.

The following is an essay on Nigerian politics. It is presented in standard Yoruba orthography, but, since the material is new, the tones are marked. Unfamiliar words and/or constructions are listed in section B, in the order in which they appear in the text.

Ìṣèlú

Ní ñkan bí ọdún mẹ́tàlá s'ẹ́hìn a pín ilẹ̀ Nigeria sí ọ̀nà mẹ́ta, ọ̀nà mẹ́ta nâ ni apá ilẹ̀ ìlà õrùn, apá ilẹ̀ ìwọ̀ õrùn àti apá ilẹ̀ àríwá. Apá ilẹ̀ àríwá ni ó tóbi jù, àwọn ènìà tí ó wà ní ibẹ̀ ni ó sì pọ̀jù. Ní àìpẹ́ yĭ a sọ àwọn apá ilẹ̀ nâ di mẹ́rin. Apá ilẹ̀ kọ̃kan ní gómínà kan, alãkóṣo ìjọba kan, àti àwọn alábăṣiṣẹ.

Apá ilẹ̀ kọ̃kan ní ilé ìpàdé fún alãkóṣo, àwọn alábăṣiṣẹ́ àti awọn tí a yàn láti gbogbo agbègbè láti mã ṣe ìbojútó gbogbo ètò tí àwọn olùṣe ìjọba bá ńṣe. Pẹ̀lú èyí, ilé ìpadé kan tún wà fún àwọn ìjòyè.

Ẹgbẹ́ òṣèlú mã ńwà tó mẹ́ta tàbí mẹ́rin ní apá ilẹ̀ kọ̃kan, ṣùgbọ́n ẹgbẹ́ mẹ́ta ni ó gbajúmọ̀ jù ní gbogbo ilẹ̀ Nigeria pátápátá ní ñkan bí ọdún mẹ́ta s'éhìn. Ẹgbẹ́ kọ̃kan ní àmì tirẹ̀ tí àwọn ènìà fi mã ńdà mọ̀. Ẹnikẹ́ni tí ó bá ti rí àmì àkùkọ ní ara fìlà tàbí ọkọ̀ ti mọ̀ pé ẹgbẹ́ NCNC ni; tí a bá sì ti rí ọ̀pẹ, a mọ̀ pé ọmọ ẹgbẹ́ Afẹ́nifẹ́re tí a mã ńpè ní Action Group ni. Àmì ẹgbẹ́ NPC ni ọkọ́.

Ọdún márŭn márŭn ni wọ́n mã ńdìbò fún àwọn orísĭrísĭ ẹgbẹ́ láti yan èyí tí yió ṣe ètò ìjọba.

Apá ilẹ̀ kan wà tí a ńpè ní ti ìjọba gbogbo orílẹ̀ èdè Nigeria; ọdún márŭn márŭn ná ni ìbò dídì fún yíyan ẹgbẹ́ fún olùtọ́jú ìjọba. Ìbùjókŏ ìjọba gbogbo wà ní Èkó. Ìbùjókŏ ìjoba ti àríwá wà ní Kàdúná, ìjọba ti ìlà õrùn ni Ẹnúgù àti ti ìwọ̀ õrùn ní Ìbàdàn.

Bí ènìà bá ti pọ̀ tó ní apá ilẹ̀ kọ̃kan bẹ̃ni wọ́n lè yan òṣèlú fún ìjọba gbogbo orílẹ̀ èdè tó. Ẹgbẹ́ tí àwọn ọmọ rẹ̀ bá wọlé jù ni yió yan alãkóṣo ìjọba. Ìjọba gbogbo orílẹ̀ èdè ni ó ní agbára jù, òfin tí wọ́n bá sì ṣe ní láti múlẹ̀ ní gbogbo ilẹ̀ Nigeria.

Ní ñkan bí ọdún mẹ́rin s'ẹ́hìn ni Nigeria gba òmìnira. Àkókò yĭ ni ọ̀pọ̀lọ́pọ̀ ìyípadà dé nípa ètò ìjọba àti ìṣèlú. Púpọ̀ nínú ìpò tí àwọn òyìnbó ti wà ni a fi ènìà Nigeria sí.

Ẹnikẹ́ni tí ó bá ti tó ọmọ ọdún mọ́kànlélógún ni ó lè dìbò nígbàkúgbà tí yíyan ènìà sí ìpò ọ̀sèlú bá ti wà. Òfin ni pé kí gbogbo ẹnití ó bá fẹ́ dìbò ti san owó orí rẹ̀. Àmì ẹgbẹ́ kálukú mã ńwà ní ara àpótí ìbò kí àwọn ènìà ó lè bã mo ẹgbẹ́ tí wọ́n fẹ́ dìbò fún.

Ẹgbẹ́ NPC ni ó ńṣe ìjọba ti apá ilẹ̀ àríwá, ẹgbẹ́ Alákùkọ (NCNC) ni ó ńṣe ètò ti ilẹ̀ ìlà õrùn, ẹgbẹ́ méjì ni ó ńṣe ìjọba ti ìwọ̀ õrùn, ẹgbẹ́ Alákùkọ ni ó sì ńṣe ti Midwest. Àwọn ẹgbẹ́ méjì ni ó papọ̀ láti ṣe ìjọba ti gbogbo orílẹ̀ èdè tí ìbùjókǒ rẹ̀ wà ní Èkó. Ẹgbẹ́ méjì nâ ni NPC àti Alǎkùko. Nítorípé ọmọ ti NPC ni ó wọlé jù ọmọ ẹgbẹ́ wọn ni wọ́n yàn láti ṣe Alãkóṣo ìjọba.

Ẹgbẹ́ tí ọmọ rẹ̀ bá ti wọlé jù ní ìpínlẹ̀ kípǐnlẹ̀ ni ó mã ńyan ènìà tí yió ṣe ìjọba, ẹgbẹ́ tí ọmọ rẹ̀ bá tún wọlé tẹ̀lé ti akọ́kọ́ ni yió jẹ́ ẹgbẹ́ alátakò.

Iṣẹ́ alátakò ni láti sọ̀rọ̀ nípa ètò kétò tí ìjọba bá fẹ́ ṣe l'ọ́nà owó níná àti òfin ṣíṣe. Ní ọ̀pọ̀lọ́pọ̀ ìgbà ni àwọn ọmọ ẹgbẹ́ alátakò mã ńtakò ìmọ̀ràn tí wọn kò sí ni fọwọ́ sí. Ànfàní kan tí ó tóbi tí ẹgbẹ́ alátakò ńṣe ni pé, nítorí wọn, ìjọba mã ńṣọ́ra púpọ̀ nípa ètò àti òfin ṣíṣe kí alátakò má bã rí ñkan tí ó burú wí nípa wọn.

B. Glossary.

ọdún --- s-ẹ́hìn	--- years ago
pín	to divide
apá ilẹ̀	lit., wing or side of land; hence, region
ìlà õrùn (/oòrũ̀/)	sunrise, East
ìwọ̀ õrùn	sunset, West
àríwá	North
ní àìpẹ́ yǐ	not long ago, recently
sọ-di	turn into, convert
kõkan (/kɔ̀ɔ̀kã/)	each
gómínà	governor
alãkóṣo (/aláàkóšo, alákǒšo/)	director, organizer
alãkóṣo ìjọba	prime minister; ìjọba 'government'
alábǎṣiṣẹ́	co-worker, secretary; minister
ilé ìpàdé	meeting house, house of assembly

yàn	choose, elect
agbègbè	district
ìbojútó	supervision
ètò	plan
olùṣe ìjọba	doers of government, government people
pẹ̀lú èyí	together with this, in addition
ìjòyè	holder of title, chief
ẹgbẹ́ òṣèlú	political parties
òṣèlú	politician
ìṣèlú	politics
gbajúmọ̀	famous
àmì	distinguishing mark, emblem
dá-mọ̀	recognize
fìlà	cap
ọ̀pẹ	palm tree
Afẹ́nifẹ́re	name given to the Action Group
ọdún márŭn márŭn	every five years
dìbò	cast lots, vote
orílẹ̀ èdè	nation, country
ìbò dídì	vote casting, voting
yíyàn	electing, election
olùtọ́jú	supervisor, caretaker
ìbùjókŏ	seating place, seat
wọlé	lit., to enter; in this context, to get in, be elected
múlẹ̀	to enforce
òmìnira	freedom, independence

ìyípadà	turn-over, change
nípa	concerning, about
ìpò	post, position
òyìnbó	European, white people
nígbà-kúgbà	at any time
ìpò òṣèlú	political office
owó orí	head tax
kálukú	individual
àpótí ìbò	ballot box
papọ̀	to combine, unite
ìpínlẹ̀-kípínlẹ̀	any division, any region
tẹ̀lé	to follow
akọ́kọ́	the first
alátakò	opposition, opponent
ètò-kétò	any plan
l'ọ́nà	by way of, in the way of
owó níná	spending of money
òfin ṣíṣe	law making
takò	to oppose
fọwọ́ sí	to approve of
ìmọ̀ràn	suggestion, project
ànfàní	utility, benefit
ṣọ́ra	to take care, look out

C. Impromptu Speaking. Give an oral summary, in Yoruba, of the present political organization of Nigeria.

Appendix - Glossary

The following is a selected vocabulary list containing the most important vocabulary items included in both the introductory (Beginning Yoruba) and the present second-year text. Purely grammatical forms, such as tense and aspect markers and ordinary pronominal forms, have been omitted from the list. Numerals, which are listed separately throughout the first and second year texts, have also been omitted from the list.

Items are listed alphabetically, according to standard Yoruba alphabetic sequence: a, b, d, e, ẹ (ɛ), f, g, gb, h, i, j, k, l, m, n, o, ọ (ɔ), p (kp), r, s, ṣ (š), t, w, y. Note that gb is a separate letter in this alphabet, distinct from g which it follows, and the p, phonemic /kp/, is a separate category following ọ. Entries are listed in the standard orthography; tone patterns are given separately, following each entry and enclosed in parentheses (). The following abbreviations are also used: n. = noun; v. = verb; adj. = adjective; adv. = adverb. Long vowels, with or without tone glides are orthographically indicated by placing the diacritic (˜) over the vowel. Nasal vowels are written as vowel + n.

A

ãbọ (ˋˋˋ), n.	half
aburo (ˋ ˊˋ), n.	younger sibling
ada (ˋ ˊ), n.	cutlass, machete
adan (ˋ ˊ), n.	bat
adede (ˋ ˊ ˊ), adv.	deliberately
adẹja (¯ ¯ ¯), n.	fisherman
adiẹ (¯ ˋ ¯), n.	chicken
adirẹ (ˋ ˋ ¯), n.	type of cloth
adirẹ rirẹ (... ˊ ˊ)	cloth dying
aduġbo (ˋ ˊ ˋ), n.	neighborhood
adupẹ (¯ ˊ ˊ)	thank you, thanks
adura (ˋ ˊ ˋ), n.	prayer
afẹfẹ (¯ ˊ ˊ), afẹ̃fẹ (¯ ˊˊ ˊ), n.	fresh air, wind
ãfin (ˋˋ ¯), n.	palace
afin (ˋ ˊ), n.	albino
aga (ˋ ¯), n.	chair

agogo (¯ ¯ ¯), n.	bell, clock, time
agọ (¯ `), n.	foolishness
agutan, aguntan (` ` `), n.	sheep
agba (¯ ¯), n.	strong rope
agba (` `), n.	elder, adult
agba (` ´), n.	barrel
agbado (` ` ¯), n.	maize, corn
agbagba (` ¯ `), n.	plantain
agbe (¯ ¯), n.	begging
agbe (¯ `), n.	gourd
agbegbe (¯ ` `), n.	section, district, part
agbere (` ´ ´), n.	insult
agbẹ (` `), n.	farmer
agbẹdẹ (` ` ¯), n.	blacksmith
agbẹjọro (¯ ¯ ´ `), n.	lawyer
agbo (` `), n.	ram
agbole (¯ ¯ ´), n.	compound, homestead
ã gbọdọ gbọ (¯` ´ ` ´)	lit., we must not hear; it must not happen; see gbọ
agbọn (¯ ´), n.	wasp
agbọn (` ¯), n.	coconut
agbọn (¯ `), n.	basket
ahun (¯ ¯), n.	tortoise
aisun (`` `), n.	sleeplessness, wakefulness
aja (¯ ´), n.	dog
ajo (` `), n.	journey
ãke (`´ ´), n.	axe
akẹkọ (¯ ´ ˇ), n.	student

akukọ (ˋ ˋ ¯), n.	cock, rooster
alabaṣiṣẹ (¯ ˊ ˇ ¯ ˊ), n.	helper, co-worker
alãfia, alãfiya (ˋ ˋˊ ˊ ˋ), n.	good condition, good health
alagbara (¯ ˊ ˊ ¯)	strong
alakoso, alakoṣo (¯ ˊ ˇ ¯), n.	director
alagbọn (¯ ˊ ¯), n.	coconut seller, P-Z department store
alarabara (¯ ˊ ˋ ¯ ˋ)	colorful
alatako (¯ ˊ ¯ ˋ), n.	opponent, opposition member
alaye (ˋ ˋ ˊ), n.	explanation
alejo (ˋ ˊ ˋ), n.	stranger, visitor
alẹ (¯ ˊ), n.	evening
alopọ (ˋ ˋ ˋ), n.	common use
alọ apamọ (ˋ ˊ ˋ ¯ ˋ), n.	riddle
alubọsa (ˋ ˋ ˊ ˋ), n.	onion
alumọgaji (ˋ ˋ ˊ ˋ ˊ), n.	scissors
ami (ˋ ˋ), n.	symbol, sign, emblem
amukun (¯ ˊ ˇ), n.	lame person
ana (ˋ ˊ), n.	yesterday
anfani (ˋˋ ˋ ˊ), n.	benefit
apa (¯ ˊ), n.	arm, wing, side
apa ilẹ (... ¯ ˋ), n.	region
aparo (ˋ ¯ ˋ), n.	partridge
apejũwe (ˋ ˋ ˊ¯ ¯), n.	example
ara (¯ ¯), n.	body
ara (ˋ ˋ), n.	style, fashion, novelty
ara (¯ ˊ), n.	inhabitant, citizen
ara (ˋ ˊ), n.	thunder, tornado

ariwa (ˋ ˊ ˊ), n.	north
aropin (ˋ ˋ ¯), n.	hopelessness
ãrọ (ˋˊ ˋ), n.	morning
arũfin (¯ ˊˋ ¯), n.	law breaker, criminal
asan (¯ ˊ), n.	vanity
asaro (ˋ ¯ ˊ), n.	porridge
asehinwa asehinbo (ˋ ˋ ˋ ˊ ˋ ˋ ˋ ˋ), adv.	finally (after coming and going)
asiko (ˋ ˋ ˋ), n.	time, period
aṣọ (¯ ¯), n.	cloth
aṣọ hihun (... ˊ ¯), n.	cloth weaving
ata (¯ ¯), n.	pepper
ati (ˋ ¯)	and
atibaba (ˋ ˊ ˋ ˋ), n.	hut
ãtīgbọ (¯ˊ ¯ˊ ˊ)	how do we hear (exclamation of surprise
atijọ (ˋ ¯ ˊ), n.	past
atun fi (ˋ ˊ ¯)	except
atupa (ˋ ˋ ˋ), n.	lamp
awa (ˋ ¯), n.	we
awo (ˋ ¯), n.	plate
aworan (ˋ ˋ ˊ), n.	picture
awọn, ahọn (¯ ˊ), n.	tongue
awọn (ˋ ¯), n.	they
aya (¯ ¯), n.	wife
aye (¯ ˊ), n.	world

B

ba (¯), v.	to hide

ba (´), v.	to do definitely
ba (´), v.	to help
ba (´), v.	to meet
ba (´), v.	to accompany doing, to do with
ba (ˋ), v.	to alight, perch
bã (¯ˋ), v.	may possibly
baba (ˋ ´), n.	father, older male relative
babalawo (¯ ¯ ´ ¯), n.	diviner, Ifa priest
bata (ˋ ´), n.	Bata drum
batiri (´ ´ ˋ), n.	battery (electric)
bayi (´ ˇ), adv.	thus, like this
bẽre (ˋˋ ˋ), v.	to ask a question
bẹ (¯), v.	to peel
bẹ fun (ˋ ´),	to beg for, order
bẹ̃ (´ˋ)	thus
bẹ̃kọ (´ˋ ´)	not so, no
bẹ̃ni (´ˋ ¯)	like that, it is so, yes
bẹmbẹ (ˋˋ ´), n.	Bembe drum
bẹrẹ (ˋ ˋ), v.	to begin
bi (¯), v.	to ask (question)
bi (´), v.	to annoy, insult
bi (´), v.	to give birth
bi (´)	how (indirect)
bi, ti (´)	when, if
bī (´¯)	such as, like
binu (´ ´), v.	to be angry
biriki (´ ´ ˋ), n.	brick

biriki oni simẹnti (... ˉ ˊ ˊ ˊ ˊ ˋ)	cement blocks
biriki sisun (... ˊ ˉ)	burnt brick
bo (ˉ), v.	to cover
bo (ˊ), v.	to peel
bọ (ˊ), v.	to feed
bọ (ˊ), v.	to fall
bọ (ˋ), v.	to come
bọ (ˋ), v.	to boil
bọya, boya (ˊ ˊ)	perhaps
bu (ˊ), v.	to insult
bu (ˋ), v.	to dip, ladle out, serve
buba (ˋ ˊ), n.	blouse
buburu (ˊ ˉ ˊ), adj.	bad, wicked
bukun (ˋ ˊ), v.	to add grace to, to beautify
buru (ˉ ˊ), v.	to be bad, wicked

D

da (ˊ), v.	to create
da (ˊ), v.	to be well
da (ˊ), v.	to break
da (ˋ), v.	to pour
da (ˋ)	where is?
dagba (ˋ ˋ), v.	to grow up, be old
dahun (ˊ ˋ), v.	to answer
da lãmu (ˋ ˊˋ ˊ), v.	to worry, trouble
damọ (ˋ ˋ), v.	to recognize
dana (ˊ ˊ), v.	to light a fire

danu (ˋ ˋ), v.	to pour out, throw away
dapọ (ˋ ˋ), v.	to mix together, unite
dara (ˊ ¯), v.	to be good, excellent, fine
daradara (ˊ ¯ ˊ ¯), adj.	good, fine, excellent
daraya (ˊ ¯ ˊ), v.	to exercise, cheer up, be cheerful
dara (ˋ ˊ), v.	to pollute
da loju ru (ˋ ˊ ˊ ˊ), v.	to confuse
dasi (ˊ ˊ), v.	to divide
da si (ˊ ˊ), v.	to take part in conversation
danwo (ˊ ˋ), v.	to attempt, try
de (ˊ), v.	to reach, arrive, happen
dede (ˊ ˊ)	steadily, fine
dẹ (¯), v.	to hunt
dẹgbo (¯ ˊ), v.	to hunt in the forest
di (¯), v.	to become
dibo (ˋ ˋ), v.	to vote
didọti (ˊ ˋ ˊ), adj.	dirty
didun (ˊ ˋ), adj.	sweet, pleasant
diẹ (ˆ), n.	a little
diẹdiẹ (ˆ ˆ), adv.	little by little
din (ˊ), v.	to fry
dọti (ˋ ˊ), v.	to be dirty
dudu (ˊ ˊ), v. and adj.	black
dun (ˋ), v.	to be sweet, pleasant
duro (ˊ ˊ), v.	to stop

E

ebi (¯ ¯), n.	hunger
ebute (` ´ ´), n.	harbor
ede (¯ ´), n.	shrimp, lobster
ede (` `), n.	language
egungun (¯ ´ ´), n.	Egungun masquerade, Egungun mask
egbe (` `), n.	chorus, support
ehin (¯ ´), n.	tooth
ejo (¯ `), n.	snake
ekiri (` ` ´), n.	small pieces of meat
Eko (` ´), n.	Lagos
ẽkun (¯´ ´), n.	knee
ekurọ (` ` ´), n.	palm nut, palm kernel
elegungun (¯ ´ ´ ´), n.	Egungun masquerader
ẽlo (¯´ ˇ), elo (` ´), n.	how much, how many
elubọ (` ` ´), n.	yam flour
emi (` ¯), n.	I
enia (` ` `), n.	person
ẽpa (`` `), n.	colic
epo (¯ ¯), n.	oil
epo (` `), n.	weed
ẽpo (`` ¯), n.	peel, bark, rind
epo atupa (` ` ` ` `), n.	oil for lamps
epo pupa (... ¯ ¯), n.	palm oil
ere (¯ ´), n.	play, game
erẽ (¯ `´), n.	bean
erin (¯ ¯), n.	elephant

ero (ˋ ˋ), n.	passenger
esi (ˋ ˋ), n.	reply
eso (ˋ ˉ), n.	fruit
esu (ˉ ˊ), n.	locust
eṣinṣin (ˉ ˉ ˉ), n.	fly
eṣu (ˋ ˋ), n.	devil, mischievous spirit
ete (ˋ ˉ), n.	plan
ete (ˋ ˋ), n.	lip
eti (ˉ ˊ), n.	ear
eto (ˋ ˋ), n.	plan, project, arrangement, orderliness
ewe (ˉ ˊ), n.	leaf
ewe (ˋ ˉ), n.	young person
ewo (ˋ ˉ), n.	which one
ẽwọ (ˋˋ ˋ), n.	forbidden act, taboo
eyi (ˋ ˊ), n.	this thing
eyun (ˋ ˉˋ), n.	that thing

Ẹ

ẹ̃ (ˋˋ)	(so many) times
ẹba (ˋ ˋ), n.	food made from cassava flour
ẹ ba wa re (ˉ ˊ ˉ ˉ)	come eat with us, join us
ẹbi (ˉ ˊ), n.	family, blood relation
ẹbun (ˋ ˋ), n.	gift
ẹdọ (ˋ ˋ), n.	liver
ẹfọ (ˋ ˊ), n.	vegetable
ẹfọn (ˋ ˉ), n.	mosquito

ẹgẹ (ˋ ˊ), n.	cassava
ẹgusi (ˋ ˊ ˊ), n.	melon
ẹgbẹ (¯ ˊ), n.	club, society, party
ẹgbẹ (¯ ˊ), n.	side
ẹgbọn (ˋ ˊ), n.	older sibling
ẹhin (ˋ ˋ), n.	back
ẹja (¯ ¯), n.	fish
ẹja gbigbẹ (... ˊ ¯), n.	dried fish
ẹja tutu (... ˊ ˋ), n.	fresh fish
ẹjẹ (ˋ ˋ), n.	blood
ẹkabọ (¯ ˊ ˋ)	welcome (upon someone's return)
ẽkan (ˋˋ ¯), n.	spear grass
ẹkãrọ (¯ ˊ ˇ ˋ)	good morning
ẹkãsan (¯ ˊˋ ˊ)	good afternoon
ẹkọ (ˋ ˊ), n.	lesson, education
ẹ̃kọ̃kan (ˋˋ ˋˋ¯)	once in a while
ẹku abaṣe (¯ ˊ ˋ ˊ ¯)	greeting to helpers
ẹku atijọ (¯ ˊ ˋ ¯ ˊ)	greeting after long separation
ẹku joko (... ˊ ˇ)	greeting to one sitting down
ẹkun (¯ ˋ), n.	leopard
ẹkurọlẹ (¯ ˊ ˋ ˊ)	greeting at sunset time, good evening
ẹkuṣẹ (¯ ˊ ˊ)	greeting to one working
ẹlẹdẹ (¯ ˊ ˋ), n.	pig
ẹlẹsẹkan (¯ ˊ ˋ ¯), n.	having one leg
ẹlomiran	another person, someone else
ẹmẹwa (¯ ˋ ˋ), n.	servant, follower
ẹmi (ˋ ˊ), n.	life

ẹmu (¯ ¯), n.	palm wine
ẹni (¯ ´), n.	mat
ẹni (¯ ¯), n.	person
ẹnikan (¯ ` ¯), n.	someone
ẹnikankan (¯ ` ¯ ¯), n.	no one
ẹnu (¯ ¯), n.	mouth
ẹnu ọna (... ` `), n.	doorway
ẹpa (` `), n.	peanut
ẹran (¯ ¯), n.	meat
ẹran ẹlẹdẹ (... ¯ ´ `), n.	pork
ẹranko (¯ ¯ ¯), n.	animal
ẹru (¯ ´), n.	slave, servant
ẹru (¯ `), n.	load
ẹru (` `), n.	fear, fright
ẹsẹ (¯ `), n.	leg, foot
ẹṣin (¯ ¯), n.	horse
ẹtan (` `), n.	deceit
ẹtẹ (` ´), n.	disgrace
ẹtu (¯ ¯), n.	duiker antelope
ẹtu (`), n.	guinea fowl
ẹwa (¯ `), n.	beauty
ẹwọ (` `), n.	joke
ẹwu (` `), n.	garment
ẹiyẹ (¯ ¯), n.	bird
ẹyin (¯ ¯), n.	egg
ẹyin (` ¯), n.	you (plural and polite)
ẹyọ (¯ ¯), n.	one item

F

fãji (¯´ `)	at ease
fałẹ (¯ `), v.	to drag out, delay
fa mọra (` ´ ¯), v.	to pull to oneself, attract
fere (` `), n.	trumpet
fesi (` `), v.	to reply
feti (¯ ´), v.	to hear, listen, pay attention
fẹ (´), v.	to want, love
fẹ (´), v.	to marry
fẹran (´ `), v.	to like
fi (¯), v.	to put, use, act so as to set another event in motion
fihan (¯ `), v.	to show
fila (` `), n.	cap
fi si (¯ ´), v.	to put into, put onto, add to
fi silẹ (¯ ´ `), v.	to abandon, leave
fo (`), v.	to jump
fojudi (¯ ´ ´), v.	to be disrespectful, impertinent
fọ (`), v.	to wash
fọ (`), v.	to say
fọwọ si (¯ ´ ´), v.	to approve, endorse
fun (´), v.	to give
fun (´), v.	for
funfun, fifun (¯ ¯), v. and adj.	white

G

ga (¯), v.	to be tall

gan (ˉ), adv.	really, exactly
gangan (ˉ ˉ), adv.	exactly
gangan (ˊ ˉ), n.	Gangan drum
garawa (ˉ ˉ ˉ), n.	tin container, can
ge, ke (ˊ), v.	to cut, chop
gẹdu (ˉ ˊ), n.	log
gẹgẹ bi (ˊ ˊ ˊ), adv.	just like, in the same way as
gẹgẹ bi (ˊ ˊ ˊˉ), adv.	according to
gidigidi (ˉ ˉ ˉ ˉ), adv.	thoroughly, very much
giga (ˊ ˉ), adj.	tall
gigun (ˊ ˋ), adj.	long
gomina (ˊ ˊ ˋ), n.	governor
gọ (ˋ), v.	to be foolish, stupid
gun (ˋ), v.	to be long, tall
gun (ˋ), v.	to climb

GB

gba (ˊ), v.	to sweep
gba (ˋ), v.	to receive, accept, take
gba ãru (ˉ ˋˊ ˉ), v.	to carry loads, do porter's work
gbadun (ˊ ˋ), v.	to enjoy
gbajumọ (ˉ ˊ ˋ)	famous, well known
gbangba (ˉ ˉ ˉ), n.	open space
gba ni imọran (ˋ ˊ ˋ ˋ ˋ)	to advise
gbe (ˊ), v.	to live in, inhabit
gbe (ˊ), v.	to carry, weigh, lift
gbe (ˋ), v.	to support, sing chorus

gbe lọ (´ ¯), v.	to take away (heavy object)
gbeyawo (´ ` ´), v.	to get married
gbẹ (¯), v.	to be dry
gbẹnagbẹna (´ ` ´ `), n.	carpenter
gbigbẹ (´ ¯), adj.	dry
gbigbona (´ ´ ´), adj.	hot, warm
gbin (`), v.	to plant
gbiyanju (` ` ´), v.	to try, attempt, strive hard
gbogbo (¯ ¯), n.	all everything
gbona (´ ´), v.	to be warm, hot
gbọ (´), v.	to hear
gbọdọ (´ `), v.	have to, must
gbọn (´), v.	to be intelligent
gbun (´), v.	to push, jostle

H

ho (´), v.	to boil
hun (¯), v.	to weave

I

ibanujẹ (` ¯ ´ ´), n.	sorrow, sadness
ibeji (¯ ´ `), n.	twins
ibẹ (¯ `), n.	that place, there
ibi (¯ ¯), n.	place
ibiti (¯ ¯ ´)	place where, place in which
ibo (¯ ¯) = ibi ewo, n.	which place
ibo (` `), n.	vote
ibomiran (¯ ` ´ `)	elsewhere

ibọn (ˋ ˉ), n.	gun
ibugbe (ˋ ˋ ˊ), n.	dwelling place, living space, home
ibujoko (ˋ ˋ ˊ ˇ), n.	seating place, seat
ibusọ (ˋ ˋ ˋ), n.	mile, station
idaraya (ˋ ˊ ˉ ˊ), n.	physical exercise
idẹ (ˉ ˉ), n.	brass
idẹ (ˋ ˋ), n.	large bottle, demijohn
idi (ˋ ˊ), n.	buttocks
idīrẹ (ˋ ˊˉ ˋ), n.	reason
ifẹ (ˋ ˊ), n.	love
ifun (ˋ ˉ), n.	intestines
igẹ (ˉ ˋ), n.	chest (anat.)
igi (ˉ ˉ), n.	wood, tree, stick
igo (ˋ ˋ), n.	bottle
igba (ˉ ˊ), n.	calabash
igba (ˋ ˋ), n.	time
igba enia (ˋ ˉ ˋ ˋ ˋ)	receiving of people, employment of people
igbagbọ (ˋ ˋ ˊ), n.	Christian
igbe (ˉ ˉ), n.	shout
igbeyawo (ˋ ˊ ˋ ˊ), n.	marriage
igbimọ (ˋ ˋ ˋ), n.	council
igbin (ˋ ˊ), n.	snail
igbo (ˉ ˊ), n.	forest
igboro (ˋ ˉ ˉ), n.	township, urban center
ihin (ˋ ˊ), n.	this place, here
iho (ˉ ˋ), n.	hole

ijapa (` ` ´), n.	tortoise
ijẹrin (` ¯ ¯), n.	day before the day before yesterday, three days ago
ijẹta (` ¯ ¯), n.	day before yesterday
ijo (¯ ´), n.	dance
ijoye (` ` `), n.	chief, title holder
ijọ (¯ ´), n.	day
ijọsi (` ¯ ´), n.	the other day
ika (` ¯), n.	finger
ikoko (` ` `), n.	pot
iku (¯ ´), n.	death
ikun (¯ `), n.	stomach
ila (¯ ´), n.	okra
ila (` `), n.	line
ila õrun (` ` ¯` `)	east
ile (¯ ´), n.	house
ile (` ´), n.	pile of three yams
ile-ẹkọ giga (¯ ´ ` ´ ´ ¯)	high school, university
ile ọja (¯ ´ ¯ `)	store
ilèri (` ´ ´), n.	promise
ile rirẹ (¯ ´ ´ ´)	house plastering
ileya (¯ ´ ´), n.	a Moslem festival
ilẹ (¯ `), n.	earth, ground, land
ilẹkun (` ` `), n.	door
ilo (` `), n.	use
ilu (` `), n.	drum
ilu (` ´), n.	town
ilu gidi (` ` ¯ ¯)	type of drum

imale (ˋ ˋ ¯), n.	Moslem
imi (¯ ˊ), n.	manure, excrement
imọ (¯ ˋ), n.	palm leaves
imọran (ˋ ˋ ˋ), n.	advice, suggestion
imu (¯ ˊ), n.	nose
ina (¯ ˊ), n.	fire
inu (¯ ˊ), n.	stomach, insides, the inside
inu didun (... ˊ ˋ)	happiness
ipa (¯ ˊ), n.	strength
ipa (ˋ ˊ), n.	kick
ipade (ˋ ˋ ˊ), n.	meeting, conference
ipari (ˋ ¯ ˊ), n.	end
iran (ˋ ˊ), n.	coccyx, tail (of tortoise)
ire (¯ ˊ), n.	see ere
ireke (ˋ ˋ ˊ), n.	sugar cane
irẹsi (ˋ ˊ ˋ), n.	rice
irin (¯ ¯), n.	iron, metal
irin ajo (ˋ ˋ ˋ ˋ), n.	journey, trip
irohin (ˋ ˋ ˋ), n.	news
irọlẹ (ˋ ˋ ˊ), n.	sunset time, dusk, late afternoon, early evening
iru (¯ ˊ), n.	type, kind
irun (¯ ¯), n.	hair
isalẹ (ˋ ˋ ˋ), n.	downstairs, down
isinmi (ˋ ¯ ¯), n.	holiday, vacation
isinsin (ˋ ¯ ˋ), n.	present moment, present time
isọmọlorukọ (ˋ ¯ ¯ ˊ ˊ ¯), n.	child naming

iṣa (` ¯), n.	slack season, ebb tide
iṣan (¯ ¯), n.	sinew, nerve
iṣelu (` ` ´), n.	politics
iṣẹ (¯ ´), n.	work
iṣẹ bọra (... ´ ¯)	hard labor, unskilled labor
iṣẹdalẹ (` ` ´ `), n.	origin
iṣẹkiṣẹ (¯ ´ ´ ´), n.	any kind of work
iṣẹ ọwọ (¯ ´ ¯ ´), n.	hand work, skilled labor
iṣo (` ´), n.	nail
iṣu (¯ ¯), n.	yam
ita gbangba (` ¯ ¯ ¯ ¯)	open space, outside
itan (¯ ¯), n.	thigh
itan (` `), n.	story, history
itan arosọ (... ` ` ¯)	folk tales
itan ẹbi (... ¯ ´)	family chronicles
itan ilu (... ` ´)	town history
itan ogun (... ¯ ¯)	history of war
itori (` ¯ ´), n.	reason
iwãdi (` ´` ¯), n.	investigation
iwaju (¯ ´ ´), n.	front part, front
iwe (` ´), n.	letter book, paper
iwe ẹri (... ` ´)	certificate
iwọ (` ¯), n.	you, thou
iwọn (` `), n.	weight unit, lb.
iwọ õrun (` ` ¯` `)	west
iya (` ´), n.	mother, older female relative
iyalẹnu (` ˇ ´ ¯), n.	surprise

iyalode (` ´ ´ ¯), n.	head woman, chief of women
iyan (¯ ´), n.	pounded yam
iyatọ (` ` `), n.	difference
iyawo (` ` ´), n.	wife
iye (¯ ¯), n.	amount, quantity
iyipada (` ´ ¯ `), n.	change
iyoku (` ´ `), n.	rest, remainder
iyọ (¯ `), n.	salt

J

ja aya (´ ` `), v.	to be afraid, to frighten
jade (´ ¯), v.	to go out
jale (¯ `), v.	to steal (intr.)
ja tilẹ (´ ¯ `), v.	to pull down, dislodge, drop down
jẹ, jeun (¯), (¯¯), v.	to eat
jẹ (´), v.	to allow, permit
jẹ (´), v.	to be
jẹwọ (´ ´), v.	to confess
ji (´), v.	to awaken, be awake
ji (´), v.	to steal (trans.)
jijin (´ `), adj.	far
Jimọ (´ `), n.	Friday
jina (¯ ´), v.	to be fully cooked
jo (´), v.	to dance
jo (´), v.	to burn
joko (´ ˇ), v.	to sit down, be seated
jona (´ ´), v.	to scorch, be scorched

jọ (¯), v.	to resemble
jọ (¯), v.	to be together, assemble
jọwọ (` ´)	please
ju (`), v.	to exceed, surpass
jũwe (´¯ ¯), v.	to explain

K

ka (`), v.	to count
ka (`), v.	to read
kabiesi (´ ¯ ` ´)	Your Majesty! greeting offered to a king
kan (`), v.	to be the turn of ...
kanhinkanhin (` ` ` `), n.	sponge
kanga (` ¯), n.	well
ka to wi ka fọ (´ ´ ´ ´ `)	in a short time
ke (´), v.	to shout
kekeke (´ ` ´), adj.	small (plural only)
kekere (´ ¯ ´), adj.	small
kere (´ ´), v.	to be small
kẹkẹ (` ´), n.	bicycle
ki (´), v.	to greet
ki (´)	in order that
kiakia (´´ ´´), adv.	quickly
kigbe (´ ¯), v.	to shout
kikankikan (´ ¯ ´ ¯), adv.	persistently
kikoro (´ ¯ `), adj.	bitter
kini (´ ¯) ...	what is ... ?
ko (´), v.	to take, collect

koko (ˋ ˊ), n.	cocoa
koriko (¯ ˊ ¯), n.	grass
koro (¯ ˋ), v.	to be bitter
kọ (ˊ), v.	to build
kọ, kọkọ (ˊ), (ˊˊ), v.	to do first
kọ (ˊ), v.	to learn, study
kọ (orin) (¯), v.	to sing
kọ (¯), v.	to ladle into plate, serve
kọ (ˋ), v.	to refuse, renounce, divorce
kọbọ (ˊ ˋ), n.	penny
kọja (¯ ˊ), v.	to pass, pass by
kọ ... ni ... (ˊ) ... (ˊ), v.	to teach (someone something)
kọrọkọrọ (ˋ ˋ ˋ ˋ)	crooked
kọwe (ˋ ˊ), v.	to write
ku (ˊ), v.	to die
ku (ˋ), v.	to be short of, remain
kukuru (ˊ ˊ ˊ), adj.	short
kun (ˋ), v.	to mutter, grumble, hum
kun (ˋ), v.	to paint
kuro (ˊ ˋ), v.	to leave, move away
kuru (ˊ ˊ), v.	to be short

L

la (ˊ), v.	to lick, lap
lailai, laelae (ˊˊ ˊˊ)	forever, long time ago
lalalẹ (ˊ ¯ ˊ)	every evening
lalẹ (ˊ ˊ)	in the evening
lapolapo (ˊ ˋ ˊ ˋ)	in bags, by the bag

larãrọ (´ `´ `)	every morning
lãrin (´` ¯)	within, between
lãrọ (´ˇ `)	in the morning
lati (´ ¯)	from, since
laye (` ´), v.	to explain
le (¯), v.	to be hard, strong
le (´), v.	to drive away, pursue
le (`), v.	to be able to
leri (´ ´), v.	to be about, to concern
leri (´´), v.	to promise
'lẹ (`)	= *silẹ*; see *ilẹ*
lẹhin (´ `)	after
lile (´ ¯), adj.	hard
lilọ (´ ´), adj.	roundabout
lo (`), v.	to use, make use of, spend
lojiji (´ ¯ `)	suddenly; see *ojiji*
lojojumọ (´ ¯ ´ ´)	every day
loke (´ `)	on top
loni (´ ˇ)	today
lororu (´ ¯ `)	every night
losõṣu (´ ¯¯ `)	every month
lọ (¯), v.	to go
lọ (`), v.	to grind
lọ dede (¯ ´ ´), v.	to go well, steadily
lọla (´ ¯)	tomorrow
lọpọlọpọ (´ ` ´ `)	very much
lọsan (´ ˇ)	in the afternoon

lọwọ (´ ´)	from; in hand
lu (`), v.	to beat
luwẹ (´ ˇ), v.	to swim

M

ma (´)	don't; negative command
malũ (` ´`), n,	cow
mã rọra (´¯ ¯ ¯)	take it easy
mbẹ (´ ¯), v.	to exist
mbẹ (´ ¯),	= nibẹ
melo (´ ˇ)	how much, how many
mimọ (´ ´), adj.	clean
miran (´ `)	some, other
molo (´ ´), n.	molo, a three-stringed instrument
mọ (´), v.	to be clean
mọ (´)	no longer (after negative construction)
mọ (`), v.	to know
mọsalaṣi (´ ´ ´ ´), n.	mosque
mọto (´ `), n.	car
mu (¯), v.	to drink
mu (´), v.	to catch, seize, take, arrest
mu (´), v.	to be sharp
mu ileri ṣẹ (´ ` ´´ ¯)	to fulfill a promise, keep promise
mukun (´ ˇ), v.	to be lame
mulẹ (´ `), v.	to enforce
muṣẹ (´ ¯), v.	to fulfill, keep promise
mu wa (´ ´), v.	to bring

N

na (^)	the aforementioned, the, that
naju (¯ ´), v.	to pass the time, enjoy leisure
ni (¯)	is, was
ni (´)	in, at
ni (´), v.	to have, possess
ni (´), v.	to say that ...
ni (ˋ)	that (demonstrat.)
ni aipẹ (´ ˋˋ ´)	shortly, not long
nibẹ (´ ˋ)	in that place, there
nibo (´ ¯)	in what place, where
nigba gbogbo (´ ˋ ¯ ¯)	always
nigbakugba (´ ˋ ´ ˋ)	whenever, at any time
nigbati (´ ˋ ´)	when (indirect)
nigbawo (´ ˋ ¯)	when?
nihin (´ ˇ)	in this place, here
nikan (ˋ ¯)	alone, only
ni lati (´ ´ ¯), v.	to have to
ninu (´ ´)	in, inside
ni ode oni (´ ˋ ¯ ˋ ´)	nowadays
nisinsinyi (´ ¯ ˋ ´)	now, at this moment
njẹ (ˋ ´)	general interrogative
nkọ (´ ´)	where is? how is?
nkan (¯ˋ ¯), n.	thing, something
nla (´ ´), n.	big
nu (ˋ), v.	to wipe clean

O

obi (¯ ˋ), n.	kola
obinrin (¯ ˋ ¯), n.	woman
odabọ (´ ˋ ˋ)	good-bye (brief absence)
o dara (´ ´ ¯)	all right, fine
odãrọ (´ ˋ´ ˋ)	until morning
ode (ˋ ¯), n.	outside, out of doors
odidi (¯ ¯ ¯), n.	whole, complete unit
odigba (´ ˋ ˋ)	good-bye
odo (¯ ´), n.	mortar
odo (¯ ˋ), n.	river
ododo (ˋ ˋ ´), n.	flower
odọla (´ ˋ ¯)	till tomorrow
ofi (ˋ ˋ), n.	loom
ofi hihun (... ´ ¯), n.	loom weaving
ofin (ˋ ¯), n.	law
ogiri (ˋ ¯ ¯), n.	wall
ogun (¯ ¯), n.	war
Ogun (ˋ ´), n.	Ogun, god of iron
õgun (¯ˋ ˋ), n.	medicine
ohun (¯ ¯), n.	thing
ohun (¯ ˋ), n.	voice
ohun elo (¯ ¯ ˋ ˋ), n.	materials, ingredients
ohun ọgbin (¯¯ ˋ ˋ), n.	farm produce
ohun ọsin (¯ ¯ ˋ ˋ), n.	domestic animals
ojiji (ˋ ¯ ˋ), n.	suddenness
ojiji (ˋ ˋ ¯), n.	shade

ojo (¯ ¯), n.	coward
ojo (` `), n.	rain
ojojumọ (¯ ¯ ´ ´), n.	every day
oju (¯ ´), n.	eye, face
ojude (¯ ´ ¯), n.	outside
ojumọ (¯ ´ ´), n.	daybreak
oke (` `), n.	hill, top of
o kere patapata (´ ´ ´ ´ ´ ´ ´)	at least
okete (` ´ ´), n.	pouched rat
oko (¯ ¯), n.	farm
oku (` ´), n.	corpse, dead person
okun (¯ ¯), n.	strength
okun (` ¯), n.	ocean
okun (¯ `), n.	rope
okuta (` ´ ¯), n.	stone, rock
ole (¯ `), n.	thief
olofi (¯ ´ `), n.	weaver
ologbo (¯ ´ `), n.	cat
olorin (¯ ´ ¯), n.	singer, having songs
olõtọ (¯´` ´), n.	truthful, honest
olowo (¯ ´ ´), n.	rich man
olu (¯ ´), n.	chief, headman
olukọ (¯ ` ´), n.	teacher
olutọju (¯ ` ´ ´), n.	caretaker
Oluwa (¯ ´ ¯), n.	God
oluwarẹ (¯ ´ ¯¯ `), n.	the person referred to
omi (¯ ¯), n.	water

ominira (ˋ ˋ ˉ ˉ), n.	freedom, independence
omiran (ˋ ˊ ˋ), n.	another one
ongbẹ (ˋˋ ˉ), n.	dryness, thirst
oni (ˋ ˊ), n.	today
onibata (ˉ ˊ ˋ ˋ), n.	shoemaker, shoe seller
onifere (ˉ ˊ ˋ ˋ), n.	trumpeter, bugler
onikaluku (ˉ ˊ ˊ ˉ ˊ), n.	individual
oniṣegun (ˉ ˊ ˋ ˋ), n.	doctor, medicine man
oniṣowo (ˉ ˊ ˋ ˋ), n.	trader
oniṣu (ˉ ˊ ˉ), n.	yam seller
onjẹ (ˉˊ ˉ), n.	food
opo (ˉ ˊ), n.	widow
ori (ˉ ˊ), n.	head
oriki (ˉ ˊ ˋ), n.	oriki, ceremonial name
orilẹ ede (ˉ ˊ ˋ ˋ ˋ), n.	country, nation
orin (ˉ ˉ), n.	song
ori oke (ˉ ˊ ˋ ˋ), n.	upper floor, upstairs
oriṣa (ˋ ˋ ˋ), n.	deity
oriṣi (ˉ ˊ ˇ), n.	sort, kind, type
oriṣiriṣi (ˉ ˊ ˇ ˊ ˇ), n.	different kinds
oro (ˉ ˊ), n.	poison
orogbo (ˉ ˊ ˊ), n.	bitter kọla
orombo (ˉ ˉˋ ˊ), n.	orange
oru (ˋ ˉ), n.	night
õru (ˉˉ ˉ), n.	heat
orukọ (ˉ ˊ ˉ), n.	name
õrun (ˉˉ ˉ), n.	sleep
õrun (ˉˋ ˋ), n.	sun

osi (\` \`), n.	left side
ọṣelu (\` \` ´), n.	politician
oṣu (¯ \`), n.	month
oṣupa (\` \` ´), n.	moon, moonlight
õtọ (\`´ ´), n.	truth
otutu (¯ ´ \`), n.	coldness
on (\`¯), n.	he, she it
owe (\` ¯), n.	proverb
owo (¯ ´), n.	money
owo (\` \`), n.	trade
owu (\` ´), n.	cotton
owu kika (\` ´ ´ ´), n.	winding of thread
owu riran (... ´ ¯), n.	spinning of thread
owu rirẹ (... ´ ¯), n.	dyeing of thread
owu tita (... ´ ¯), n.	spreading of threads
oye (\` ¯), n.	intelligence
oye (\` \`), n.	official position, title
oyin (¯ ¯), n.	bee
oyinbo (\` \` ´), n.	European, white man

Ọ

ọba (¯ ¯), n.	king, oba
ọbẹ (¯ \`), n.	soup
ọbẹ (\` ¯), n.	knife
ọbẹ ẹran (¯ \` ¯ ¯), n.	meat soup, pepper soup, stew
ọbẹ ila (¯ \` ¯ ´), n.	okra soup

ọbọ (ˋ ¯), n.	monkey
ọda (ˋ ˋ), n.	paint
ọdẹ (¯ ¯), n.	hunter
ọ̃dẹ (ˋˋ ˋ), n.	parlor, sitting room, central corridor
ọdọ (ˋ ˋ), n.	place, dwelling
ọdun (¯ ˊ), n.	year, festival
ọfa (¯ ˋ), n.	arrow
ọfẹ (ˋ ˊ)	gratis
ọfọ (¯ ˋ), n.	incantation, spell
ọfọ (ˋ ˋ), n.	mourning
ọga (ˋ ˊ), n.	superior, boss
ọgẹdẹ (ˋ ˋ ˋ), n.	banana
ọgba (¯ ˋ), n.	garden
ọgbẹlẹ (ˋ ¯ ˋ), n.	dry season
ọgbẹni (ˋ ˊ ¯), n.	Mister, polite form of address
ọgbọn (¯ ˊ), n.	wisdom, sense
ọgbọn arekereke (¯ ˊ ˋ ˊ ˊ ¯ ˋ), n.	crafty intelligence, stratagem
ọhun (ˋ ˊ), n.	that place there
ọja (¯ ˋ), n.	market
ọjọ (¯ ˊ), n.	day; = *ijọ*
ọjọ ibi (¯ ˊ ˋ ˊ), n.	birthday
ọka (¯ ˋ), n.	guinea corn
ọka (¯ ˋ), n.	food made from yam flour
ọkan (¯ ˋ), n.	heart
ọkan (ˋ ¯), n.	one, a single one
ọkọ (¯ ¯), n.	husband
ọkọ (¯ ˊ), n.	hoe

ọkọ (¯ `), n.	vehicle, car
ọkọ (` `), n.	spear
ọkọ oju irin (¯ ` ¯ ´ ¯ ¯), n.	railroad, train
ọkọ ọba (¯ ´ ¯ ¯), n.	spade
ọkọ taksi (¯ ` ¯ ´), n.	taxi
ọkunrin (¯ ` ¯), n.	man
ọkunrun (` ` `), n.	sickness
ọla (¯ ´), n.	honor
ọla (` ¯), n.	tomorrow
ọlọja (¯ ´ `), n.	trader, seller, market woman
ọlọrun (¯ ´ ¯), n.	God
ọmọ (¯ ¯), n.	child
ọmọbinrin (¯ ¯ ` ¯), n.	girl
ọmọde (¯ ¯ ´), n.	child
ọmọge (¯ ¯ ¯), n.	young unmarried woman
ọmọkunrin (¯ ¯ ` ¯), n.	boy
ọmọ ọdọ (¯ ¯ ` `), n.	maid, servant
ọmu (¯ ´), n.	breast
ọna (` `), n.	road
ọni (` ¯), n.	crocodile
ọpa (¯ ¯), n.	bamboo
ọpa (` ´), n.	stick, yard
ọpẹ (` ¯), n.	oil palm
ọpọlọpọ (` ` ´ `), n.	multitude, a lot
ọrẹ (` ´), n.	friend
ọrin (` `), n.	dysentery
ọrọ (` `), n.	word, matter

ọrun (¯ `), n.	neck
ọrun (` ¯), n.	heaven, sky
ọsan (` ´), n.	daylight, afternoon
osanyin (` ¯ `), n.	Osanyin, spirit
ọsẹ (` `), n.	week
ọṣẹ (¯ ¯), n.	soap
ọta (` ´), n.	enemy
ọti (¯ ´), n.	liquor, alcohol
ọtọ (` `), n.	separate, different
ọtun (` ´), n.	right-hand side
ọtunla (` ¯ ¯), n.	day after tomorrow
ọwọ (¯ ´), n.	hand
ọwọn (` ´), n.	dear
Ọya (¯ ¯), n.	Niger River
ọya (` `), n.	cane rat
ọyan (¯ `), n.	breast

P.

pa (¯), v.	to cut
pa (¯), v.	to kill
pada (¯ `), v.	to return
pade (` ´), v.	to meet
pako (´ ´), n.	plank
palapala (´ ´ ´ ´), adv.	stealthily
panla (´ ´ ´), n.	stock fish, dried cod
panu (´ `), n.	pan, metal plate, corrugated iron sheet
pa ori pọ (¯ ¯ ´ `)	to stick heads together

papa (ˊ ˊ), n.	field
pãpã (ˋˊ ˊˋ)	especially
papọ (ˉ ˋ), v.	to put together, join together, assemble
pari (ˉ ˊ), v.	to finish, end
paṣẹ (ˋ ˉ), v.	to order, command
pataki (ˋ ˋ ˋ), n.	important, important person
patapata (ˊ ˊ ˊ ˊ), adv.	completely, thoroughly
pe (ˊ), v.	said that, that
pe (ˊ), v.	to be complete
pe (ˋ), v.	to call
pejọ (ˊ ˉ), v.	to be assembled
pele (ˉ ˉ), v.	to increase
pere (ˊ ˊ)	only
pẹ (ˊ), v.	to be late, last long, delay
pẹlu (ˋ ˊ)	in addition to, with
pẹrẹsẹ (ˉ ˉ ˉ)	flat
pẹtẹsi (ˋ ˊ ˋ), n.	storey building
pin (ˊ), v.	to divide, share
popo (ˊ ˊ), n.	road
pọ (ˋ), v.	to be abundant, cheap
pọ (ˋ), v.	to be together, united
pọfọ (ˉ ˋ), v.	to recite incantations, make a spell
pọju (ˋ ˋ), v.	to be most plentiful, cheapest
pọn (ˋ), v.	to carry on back
pọun, pọnun (ˊ ˋ), n.	pound (sterling)
pupa (ˉ ˉ), v. and adj.	red
pupọ (ˊ ˋ), adj.	plentiful, cheap

R

ra (´), v.	to crawl
ra (`), v.	to rot, be rotten
ra (`), v.	to buy
ra ... fun (` ´), v.	to buy ... for
ran (´), v.	to send
ran (´), v.	to sew
ran ẹru (` ´ `), v.	to help carry a load
ran lọwọ (` ´ ´), v.	to help
ranti (´ ´), v.	to remember
rara (´ ´)	not at all, certainly not
rara (´ `), n.	praise song
rere (¯ ¯)	good
reti (¯ ´), v.	to expect
rẹ (¯), v.	to soak, dye
rẹ (´), v.	to cut
rẹ (`), v.	to be tired
ri (´), v.	to see
ri (´), v.	to get, obtain
ri (´), v.	to seem, look like, appear like
ri (´), adv.	previously, some time ago, formerly
rin (¯), v.	to grate
rin (`), v.	to walk
rira (´ `), adj.	decayed, rotten
riri (´ ´), v. and adj.	dirty
rirọ (´ `), adj.	easy
ro (¯), v.	to hoe

ro (\`), v.	to think
ro (\`), v.	to stir
ronu (¯ ´), v.	to think about, reflect
rọ (¯), v.	to wither, droop
rọ (\`), v.	to support
rọ mọ (\` ´), v.	to cling to, clutch
ru (´), v.	to confuse, cause middle
ru (\`), v.	to carry (on head)
ru ofin (´ \` ¯), v.	to break the law

S

saba (´ \`)	usually, habitually
sakara (´ ´ \`), n.	Sakara drum
san (¯), v.	to pay
sanra (¯ ¯), v.	to be fat
sa pamọ (´ ¯ ´), v.	to run off and hide
sare (´ ´), v.	to run
se (\`), v.	to cook
si (´), v.	to, into toward
si i (´ ¯)	in addition, to it
si (\`), v.	to do also, and (connecting clauses)
silẹ (´ \`)	downward, down
siwaju (´ ´ ´)	ahead, toward the front
sokoto (\` \` \`), n.	trousers
sọ (¯), v.	to speak, say
sọ di (¯ ¯), v.	to turn into
sọ kalẹ (\` ¯ \`), v.	to put down

sọkun (ˉ ˊ), v.	to weep, cry
sọrọ (ˋ ˋ), v.	to speak
sọsi (ˊ ˋ), n.	church
sun (ˋ), v.	to sleep

Ṣ

ṣa (ˊ)	just, merely
ṣan nu (ˋ ˋ), v.	to wash off
ṣe (ˊ)	general interrogative
ṣe (ˉ), v.	to do, make
ṣe alaimani (ˉ ˉ ˆˋ ˉ ˋ), v.	to do without
ṣe jẹjẹ (ˉ ˊ ˊ), v.	to treat gently, to take it easy
ṣere (ˉ ˊ), v.	to play
ṣẹ (ˋ), v.	to offend, to sin
ṣẹkẹrẹ (ˋ ˋ ˋ), n.	beaded calabash rattle
ṣẹlẹ (ˉ ˋ), v.	to happen, occur
ṣẹṣẹ (ˋ ˋ), v.	just did, has just ...
ṣi (ˊ), v.	to open
ṣile (ˊ ˋ), n.	shilling
ṣiṣẹ (ˉ ˊ), v.	to work
ṣoro (ˋ ˉ), v.	to be difficult
ṣowo (ˋ ˋ), v.	to trade
ṣọra (ˊ ˉ), v.	to be careful
ṣugbọn (ˋ ˊ)	but

T

ta (ˉ), v.	to stretch

ta (`), v.	to sell
tabi (` ´)	or
tabili (´ ` `), n.	table
tako (¯ `), v.	to oppose
taksi (¯ ´), n.	taxi
talaka (´ ´ `), n.	poor person
tan (´), v.	to end, come to an end
tani (¯ ¯)	who is ..., whom ?
tãra (`` `)	straight ahead
telọ (´ `), n.	tailor
temi (` ¯)	mine
tete (` `), v.	to hurry, be in good time, be quick
tẹ (´), v.	to spread out
tẹ (`), v.	to press, step on, weigh
tẹle (` ´), v.	to follow
tẹlẹ (´ `), v.	to do before, in advance
tẹ lọrun (´ ´ `), v.	to please, satisfy, be satisfactory
ti (¯)	of, belonging to
ti (´)	which, that (rel.)
ti (´)	when, if, whether
ti (`), v.	to shut, close
tilẹ (¯ `)	even
tirẹ (¯ `)	his, hers
tirẹ (` ¯)	yours (sg.)
titi (´ ´)	until
titi (´ ´)	for long
titi (´ `), n.	street

titobi (´ ´ ¯), adj.	large
titọ (´ ´), adj.	straight
tiwa (¯ ¯)	ours
tiwọn (¯ ¯)	theirs
tiyin (¯ ´)	yours (plur. and polite)
to (´), v.	to be sufficient, reach to
tobi (´ ¯), v.	to be large
tomati (` ´ `), n.	tomato
tomati ti inu agolo (... ¯ ¯ ´ ¯ ¯ ¯)	canned tomato
tõtọ (` ´ ´)	truly
tọju (´ ´), v.	to take care of
tọrọ (´ ´), n.	three pence
tun (´), v.	to do again, repeat
tunṣe (´ ¯), v.	to repair, do again
tuntun, titun (¯ ¯), n. and adj.	new
tutu (¯ `), v.	to be cold, wet
tutu (´ `), adj.	cold, wet, fresh

W

wa (´), v.	to come
wa (´), v.	to look for, seek
wa (`), v.	to be, exist (loc.)
wa (`), v.	to drive a vehicle
wa (´´), v.	to do then (narrative)
wakati (´ ` ´), n.	hour
were (´ ´)	quickly
wẹ (`), v.	to bathe, wash (person)

wẹwẹ (´ ´), n.	small pieces
wi (´), v.	to say
wiwọ (´ ´), adj.	crooked
wiwọn (´ ´), adj.	expensive
wọ (`), v.	to look at
wọ (´), v.	to pull
wọ (´), v.	to be crooked
wọ (`), v.	to enter, penetrate, put on (clothing)
wọle (¯ ´), v.	to enter house; 'come in!'
wọn (´), v.	to be expensive
wọn (`), v.	to measure, weigh
wọnyi (` ´)	these
wọpọ (´ `), v.	to be common, frequent
wura (´ `), n.	gold

Y

ya (¯), v.	to tear
ya (´), v.	to be ready
ya (´), v.	to be easy, quick
ya (´), v.	to borrow
ya (`), v.	to comb
ya lẹnu (` ´ ¯), v.	to surprise
yanu (¯ ¯), v.	to be surprised
yan (`), v.	to choose, appoint, elect
yara (´ ¯), v.	to be quick, fast
yara (` ´), n.	room
yatọ (` `), v.	to be different

yẹ (¯), v.	to be suitable, fitting, proper
yẹ (ˋ), v.	to slip off, shift, avoid, move away
yẹ̃pẹ (ˋˋ ˋ), n.	mud
yi (¯), v.	to be tough
yi (´), v.	to turn, roll
yi (ˇ)	this
yika (´ ´), v.	to surround
yipada (´ ¯ ˋ), v.	to change
yipọ (´ ˋ), v.	to mix together
yiyi (´ ¯), adj.	tough
